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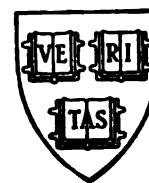
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“CORMAC’S GLOSSARY”

TRANSLATED AND ANNOTATED

BY THE LATE

JOHN O’DONOVAN, LL.D.

EDITED, WITH NOTES AND INDICES,

BY

WHITLEY STOKES, LL.D.

CALCUTTA:

Printed by O. C. Cutler.

FOR THE IRISH ARCHEOLOGICAL AND CELTIC SOCIETY

1868.

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## PREFACE.

*Lelan Bruc*

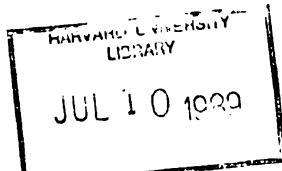
The bulk of the text from which the following translation was made is printed in the volume entitled *Three Irish Glossaries*, pp. 1—45, from a MS. in the library of the Royal Irish Academy which I call Codex A. The Additional Articles, now for the first time published, are printed from a transcript made by me some seven years ago from the Yellow Book of Lecan, a manuscript in the library of Trinity College, Dublin, containing the copy of Cormac's Glossary which I call Codex B.

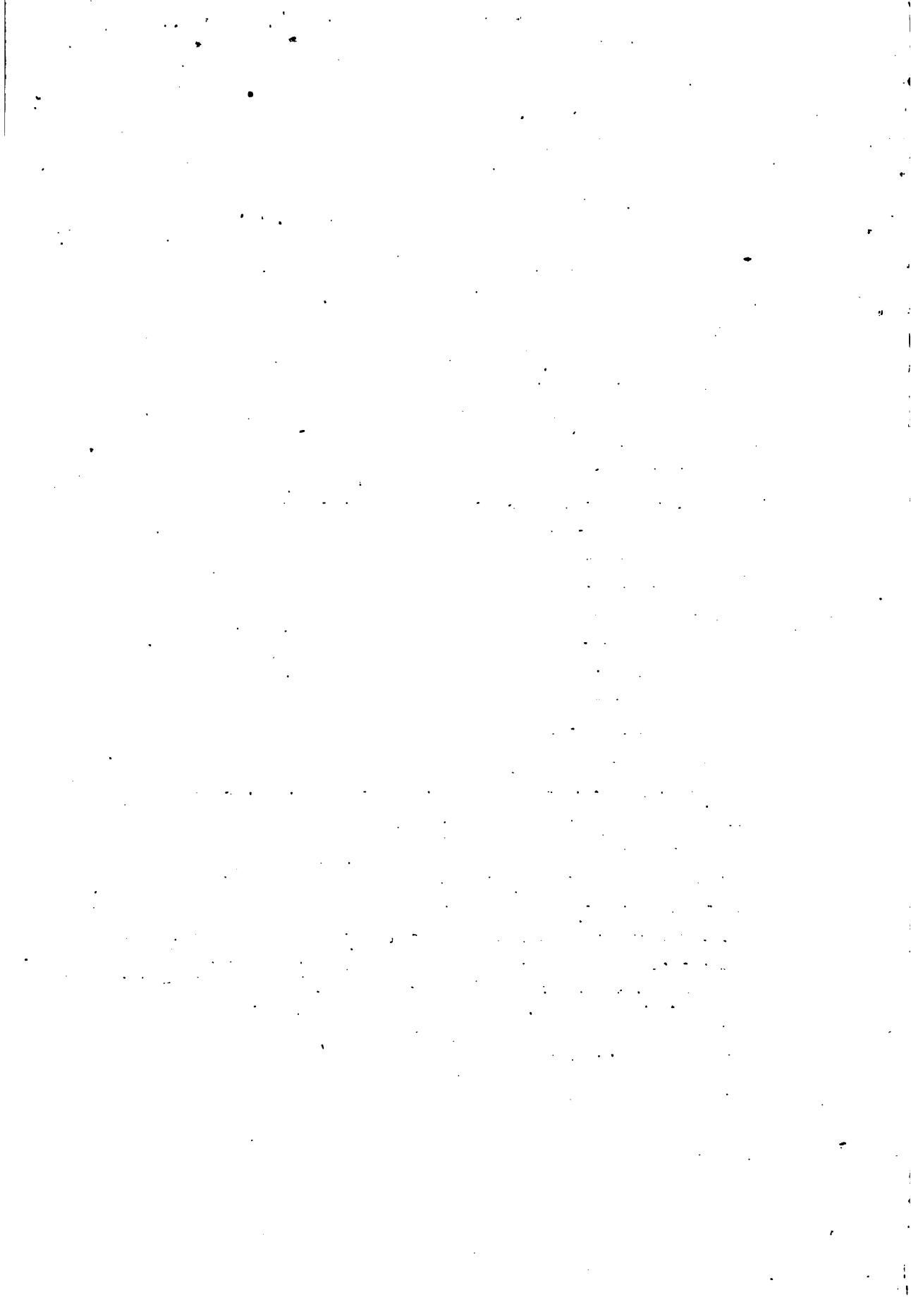
The translation now printed was made by O'Donovan many years before his death, and appears never to have been revised by him after he had acquired the wide and accurate knowledge of the ancient Irish language which he possessed when I enjoyed the privilege of knowing and learning from him. This being so, I have thought it my duty to endeavour to print his version in such form as it would have assumed had he lived to publish it. But wherever I have ventured to make any change substantially affecting the meaning, O'Donovan's words have been given either in the text or a foot-note.

The transcript of O'Donovan's version, sent out for the purpose of the present publication, contained a large body of notes, philological, topographical, and historical. These required much sifting and abbreviation. But nothing, I think, of importance has been omitted. O'Donovan's notes are signed thus:—‘O'D’. Those by the Editor are marked ‘Ed.’ Passages and words inserted in O'Donovan's text and notes are inclosed in square brackets. Attention is requested to the Corrigenda.

W. S.

CALCUTTA, *Christmas, 1868.*





## CORRIGENDA.

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P. 4, n. (c) *read ut gentiles.*

P. 5, AED. Add to note 'Ed'.

P. 7, ABATHAR, *for 'M. Bret. arazr' read 'M. Bret. ararz'.*

P. 7, note (d) *for 'Bhas' read B has.*

P. 8, AITTENN, *for 'sharpshrub' read sharp shrub.*

P. 16, Ao, line 2, *for 'prss.' read pres.*

P. 20, BRISC, line 4, *for briota read brjóta.*

P. 21, line 1, *for 'gau' read go.*

P. 22, BRIAR, *for 'dely briar is a n-uinge 'a red pin of one ounce" read dely briar n-uinge 'a briar is a red pin of one ounce'*

P. 24, BEL, *for 'bi col' read bi col.*

P. 32, CROICENN, line 9, *for 'crock' read cróch.*

P. 33, CASAL, *for 'lacerta' read lacernn.*

P. 34, CLII, line 5, *after '(post) is insert (b), and in line 6, for graed read grade.*

P. 35, CLAIS, *before classe insert a.*

P. 35, CAILL CRINMON, line 6, *for 'derivation' read derivative.*

P. 38, CÉRCHAILL, line 2, *for 'the cer' read the cer.*

P. 40, CRUM DUMA, *for kóπ-póς read kóπ-poc.*

P. 49, line 7, *for 'CONLE' read CONLÉ.*

P. 55, DOTNCHAID, *for 49 read 51.*

P. 58, DUAIRC, *for 'at all' read 'even'.*

P. 61, DER, *for 9uyaríp read 9uyárp.*

P. 66, line 5, *read bona generatio.*

P. 68, ESIRT, *for 61 read 63.*

P. 69, line 1, *for 'graeo' read graeco.*

P. 69, ENDE, *for 'long Tir da glas' read '(the) two long streams.'*

P. 70, EMUIN, *for H. 12. 76 read H. 2. 16.*

P. 73, FOCHONNAD, *for 'p. 44' read p. 45.*

P. 74, FILI, *after 'praise' insert a colon.*

P. 74, note (e) *read full meal.*

P. 76, FIGHE, *for ʃ-tpiɔv read ʃ-tpiɔv*

P. 79, line 1, *for 'verus' read virus, and in line 3 for ió: read ióc*

P. 80, line 1, *read firn firsi.*

P. 81, line 8, *for 'Becker' read Bekker.*

P. 90, **GREND**, line 4, *after 'interpretatur' insert H. 2. 16, and in line 5 for 'i.' read i.*

P. 101, **LANGFITER**, line 7, *for *setill* read *fitill**

P. 104, **LESSO**, *after 'reproach' insert '(a.)'*

P. 104, **LURGA**, *for 'cuirg' read cuirp*

P. 104, **LITTIU**, *for 'i lotan' read i. lotan*

P. 106, **MO DEBROTH**, last line, *for 'braud' read brawd.*

P. 113, line 11, *for 'or' read of.*

P. 114, note (a) for 'jñā' read jñā.

P. 115, **MUC**, line 2, *for 'no' read not her*

P. 118, **MONG**, line 4, *for 'mac' read moe.*

P. 118, **MANG**, line 2, *for 'derb' read derb [-aroec 'a proverb'].*

P. 118, **MIE**, *read \*μείρω*

P. 124, **NET**, line 3, *read n̄dus, n̄sdus.*

P. 126, **NEL**, line 3, *for 'Féliye' read Félire.*

P. 135, **PRULL**, line 5, *omit ('It is for').*

P. 135, note (e), *for 'ramh' read rámh.*

P. 141, **ROSS**, line 2, *for 'ros-' read roi-.*

P. 144, note, *for 'derivation' read 'derivative.'*

P. 146, **ROGA**, *for γεύσ-της read γεῦ-σις*

P. 150, **SNÁTHAT**, line 5, *read snod (gl. vitta).*

P. 153, **SOP**, line 2, *after wair omit 'a.'*

P. 164, last line, *for 'puy' read p̄y.*

## ADDENDA.

P. 5, ANAET. As to *tig anail* cf. infra p. 155 s. v. *Sethor*, 'unde est *is in tris* *tig anail* M.'

P. 12, note (b) But see infra p. 61.

P. 15, AMOR. The Skr. *ambhas* 'water,' *ambhri-na* 'water-vessel' may be connected.

P. 16, AUCHAIDE: *ākoúω* is possibly cognate.

P. 17, BUANANN. *buan* may be = *Fauvus*, Umbr. *foni*.

P. 23, BIND. Add *pindarus* is in *Isidorus pandurus*, *πανδοῦρα*, a three-stringed musical instrument.

P. 25, BE NET, see Pictet, *Revue archéologique*, Juillet, 1868.

P. 30, CRUIMTHNER. The Old Welsh *premter* seems borrowed, like the Cornish *prounder*, *prónter* 'priest', from *præbendarius*.

P. 32, CROICENN. Add *croc*, *crac*, W. *crach* 'puny' may be connected with O.Lat. *cracentes* *graciles*, Skr. *kriṣṇa*.

P. 33, COAIRT. I would now refer *urtica* to an Italo-celtic root URT 'to burn,' whence the Irish *ort* i. *losgadh* (gloss by Mao Firbis in II. 2. 15, p. 181), and possibly the man's name *Ultán*.

P. 36, CRONTSAILLE. The *t* in *cron-t-shaile* (literally 'horn-spittle,' W. *corn-boer*) is inserted between *n* and the aspirated *s* (pronounced *h*) of *saile* just as in the German *deren-t-halben*, *dessen-t-halben* a *t* is inserted between *n* and *h*. So *rigen-t-shaile* 'tough spittle,' *lán-t-shásad* 'full satisfaction,' infra p. 77 s. v. *Fled*, *min-t-shuilech* (gl. *lucus*), *aon-t-shlige* 'one road,' *aon-t-shuil* 'one eye,' O'Don. Gr. 372, *aon-t-shuin* 'grand total.' So after feminine *ā*-stems governing the genitive, *in ben t-shirg* 'the woman of sickness,' *Senchas Mór*, p. 140, and after the preposition *cen* now *gan*: *cen t-shuile* 'without eyes,' infra p. 58, s. v. *Dall*: *gan t-shliocht* 'without issue,' *gan t-shult* 'without cheerfulness,' Keating cited by O'Don. Gr. 393.

P. 45, CULLACH. Add from *caull* 'a testicle,' W. *caill*. The Skr. *kola* 'hog,' with which M. Pictet compares *cullach*, has only one *t*. I suspect that the Celtic words are connected with Lat. *callu-m*, *callu-s*.

P. 46, CA. The Old Irish *cae* 'house' is from the root *xvi*, Skr. *cti*, whence *κείμαι*, *qui-es* and Goth. *hai-ms*, Eng. *home*. The Low Latin *cayum* 'house' is probably from an Old-Celtic *caion*, of which the dat. or abl. sg. *caio* occurs in Endlicher's glossary, *Revue archéologique*, Mai 1868.

P. 54, line 4. In *dé-dól* 'twi-light' the *dól* (root *du* 'to burn') is identical with the Laco-nian *δαβελός* (from *δαφελός*) i. e. *δαλός* 'torch.'

P. 72, note (b) add If initial *p* has been lost, we may compare *πέρκος*, *περκυός* 'dusky,' the Skr. *priṇi* 'variegated,' 'spotted,' which is used especially of cows, and the Latin *spurcus*.

P. 74, note (d) add 'But see *mur* i. *imat* infra p. 116. s. v. *Mér*.

P. 76, FERN. I now think this word must be an old preterite participle passive in *-na* (like *lá-n* 'ple-nus,' *dá-n* 'dó-num') from the root *VAR* 'to choose,' Skr. *vri*. The *fern* 'man' cited from *Duil Laithne*, where the nom. dual *ferno* in the phrase *da-(f)h er-ciaech* 'twelve men,' lit. 'two men on ten,' also occurs, may be for *\*fersn*, *\*versno*, root *VARS*, whence Skr. *vrishni* 'ram', *vrisha* 'bull'.

P. 78, note (e) add 'But cf. *scindo* i. *dluge nech* infra p. 154.'

P. 86, line 5, *starlam* is glossed in II. 2. 16, col. 108, by *lamdaðs dogni an goba cein mbis iarnd i tinid* 'lamdaðs dogni an goba cein mbis iarnd i tinid' which the smith makes while (the) iron is in (the) fire.'

P. 86, GART: add *gart* 'hospitality' is probably cognate with Latin *grātus*, Skr. *gārta*.

P. 89, GUTH, add Probably GU, Skr. *gu* 'to sound,' Gr. *γούω*.

P. 92, IARN. The forms *iart*, *iarth* remind one of the Old Breton *hoiart* in *Run-hoiart*, also *Run-hoiañ*. The Old-Celtic probably had the form *isarto* as well as *isarno*.

P. 97, IMBARACH: *imba* ['in quo crit'] *jubar*.

P. 104, LESC: add 'lose is cognate with λοξός, *luxus*.

P. 110, line 2 add Skr. *mā*.

P. 111, MUG-ÉIME, line 7. *Dinn Tradui* would in Old Welsh be *Din Tri-dui*. "Drey is an appellative for several rivers, as *Dwy fawr* ['Big Dwy'] and *Dwy fach* ['Little Dwy'] in Arfon." Pugh.

P. 117, MOLT: *sult* 'fat' may be cognate with *stultus*, *stolidus*, Skr. *sthūla* 'bulky,' 'fat,' *sthūlatā* 'bulkiness.'

P. 117, MÁSS, add = *μαστός* 'breast,' 'udder,' 'knoll.'

P. 117, MENDAT. The root is MAND, whence Skr. *mandirā* 'house,' *mandurā* 'stable,' Gr. *μάνερα* 'stall,' with which M. Pictet (*Origg. Indo-européennes*, II. 19), puts the Ir. *manrach* 'sheepfold.'

P. 117, NENAI. Add as to which see Pictet's *Origg. Indo-européennes*, I. 323.

P. 132, OSSAB might just as well be equated with *ὔστερος*.

P. 132, OSNAD is for \**sonad*, \**svandlu* = M. Bret. *huanat* 'a sigh', root SVAN 'to sound,' Skr. *svana*, Lat. *sonus*.

P. 144, ROP (from \**rup-vo-s*?) I would put with *rup* in Latin *ru-m-po*, *rup-tu-s* = Skr. *lup-ta*. From the root RUP or LUP come Zend *raopi* 'a kind of dog,' Skr. *lopaka* 'jackal,' Gr. *ά-λωπης* 'fox,' Lat. *lupus* 'wolf,' and (with the common change of *p* to *c*) the Irish *luch* 'mouse.'

P. 164, UR, line 2, after *dicitur insert* [isna brethaib nemed 'in the Bretha Nemed,' F].

P. 165, UIM, add but cf. Gr. *ἀρφή*.

## FURTHER CORRIGENDA.

P. 8, AITHECH: *delete* the reference to Skr. *atiyācas*. For *patika* (which occurs in compound adjectives for *pati*, πότις, Goth. *fath-s*) is more likely the Skr. cognate.

P. 11, A, line 5, *for* 'It will come' *read* 'I will bring (it)': cf. *toi* 'bring thou' *infra* s. v. *Lethch.* Line 14, *omit* 'but this seems wrong.'

P. 24, line 3, *for* *bratan* *read* *bratán*: and cf. *nocobiat brattána isind abaind-sin*, Trip. B. 168, col. 2 ('there will not be salmons in that river').

P. 31, CERDSIRE, *for* 'is a v' *read* 'is not a v'

P. 35, CANÓIN, *for* 'It also meant' etc., *read* "The acc. dual of a cognate *n*-stem meaning *canonicus* is found on the Aran inscription," &c.

P. 59, DUILE, line 6, *for* *ateliu* 'I see' *read* *diliu* 'I pray,' and note that *gaibiu*, *guidiu* and *ibiu* are originally *d*-stems, as appears from the 3d sg. pres. indic. *gaib*, *guid* and *ib*.

P. 68, ÉC, line 3, *for* *angew* *read* *angeu*

P. 75, note (c), *for* *sassud* *read* *sassad*

P. 100, note (a), *for* *is* *read* *id*

P. 104, Los CUERN, line 3, *for* *llos* *read* *llost*

P. 110, n. (d), *for* *quacz* *read* *quæz*

P. 117, MAOTHAL, *for* *letk* *read* *leth*

P. 145, RER, line 3, *for* 'Hard' *read* 'Here (comes).' O'D is clearly right: *windri* (spelt *undseo* in O'Curry's *Lectures*, pp. 490, 507) is a pronominal adverb meaning 'here.' O'Davoren's *annea* is a blunder for *anno*, *andso* 'here'.

P. 149, SEGAMLAE. Here again O'D is right: *messstar bú* 'cows are estimated'—the passive here as occasionally taking the accusative (*bú*=βοῦς)

P. 160, note (b) line 2, *for* *ermaisterin* *read* *ermaissiu*

## FURTHER ADDENDA.

P. 2, AMOS: The gloss in *Leabhar Breacc* cited by O'D seems *nanamus* (gl. *satillitum*) quoted in Lib. Hymn. ed. Todd, 232.

P. 5, ANART: the gen. pl. occurs twice in the Tripartite Life: "l. clocc 7 l. cailech naltóre 7 l. *anart* faraccaib hi tir condacht ('50 bells and 50 altar-chalices and 50 linen cloths he left them in the land of the Connachtmen') Eg. 9. a. 2. na cailecha oc denum *nananart* altóra ('the nuns making the altar-cloths') i. Cochmaiss 7 Tigris 7 Lupait 7 Darerces, *ib.* 17. b. 1.

P. 8, AITHECH. The gen. sg. masc. is *aithig*, fem. *aithige*: *luighe* in *aithigh thighe* '7 na haithaighe thighe' ('the oath of the man of the house and of the woman of the house'), O'Davoren 51. Hence *aithechus* i. *laochdacht* 'heroism' *ib.* 49.

**AITHCHES**: the suffix *ess* also occurs in *manches*, Trip. B. 173.

**AIGEAN**: isand *occidn* n-imechtrach 'into the external ocean' H. 2. 16. c. 391.

**AITENN**, gen. s. *atinn*, *Senchas Mór*, 166.

**AIENDEL**: an gach tigradh forrethar *airndil* nach suidi(g)thi anmann in eigill (in every place in which a trap is set animals are not to be put in danger) O'Dav. 82, *éccell*.

P. 13, **AISLINGE**: is andain din roindis boethine in *aislings* n-aurdairo .i. teora cathaire do aicsin do hi nim .i. cathair óir 7 cathair argait 7 cathair gloine ('so then B. related the remarkable vision, i. e. three cities which he saw in heaven, i. e. a city of gold and a city of silver and a city of glass'), Note on *Féilire*, June 10.

P. 14, **ALCHUNG**. The dat. sg. spelt *calchaing* is in O'Curry's *Lectures*, 512.

**AINCES**: as tré erchaoleadh foillsighter *aincessa* an betha (it is through definition are cleared up the doubts of the world), O'Dav. 83.

**ABEAS**: intabras dungná incorp do dia (the work which the body does for God), Milan 36 r.

**ANNACH**: O. Ir. *andach*, dat. *anduch*, *Goidilica*, p. 26.

P. 15, **AUCHAIDE** is an emphatic form of the 2d. sg. imperative, and should have been rendered 'hear thou.'

P. 16, **AI**: tomus n-ae 'measure of pleadings,' *Senchas Mór*, 18. lecem ae n-aicitail O'Dav. 47, 'let us leave a pleading (or case) of commentary' (i. e. requiring comment).

P. 18, **BACHALL** a fem. *á*-stem: gen. sg. *inna bachla*, O'Curry, *Lect.* 538, dat. *bachaill* Trip. Eg. 13 a. 2.

P. 20, **BIAIL**, gen. sg. *béla*, *Senchas Mór*, 166, 170.

P. 30, **CROSS**: dobrí *crois* ditsailiu forochtar dochinn (put a cross of thy saliva on top of thy head) Z. 926.

P. 31, **CREATRA**: bert benén *cretra* di ó patrico ('B. took the consecrated elements to her from P.') et surrexit confestim viva, Trip. Eg. 16. a. 1.

**CURBSLEE**: a *cirpsere* .i. a scosaire, Trip. Eg. 18. b. 2. *cirbsire*, O'Clery's Glossary.

**COIC**. Athgein bothi domnaig a *choice*, Trip. Eg. 18. b. 2.

P. 32, **CROICHE**, n. pl. *crocni* loeg nallaid ('hides of wild calves'). Note, *Féilire*, March 5.

**CAISEL**: a fine example (with *ss*) is found on the Termon-fechin (co. Louth) inscription discovered in 1867 by George Du Noyer:—Oroit do ultan et do dubthach dorigni in caissel (pray ye for U. and for D. who made the *caissel*).

P. 36, **CEL**. A similar phrase *gar cian co tigfa* ('a short time till he shall come') occurs in a note to the *Féilire*, Nov. 25, cf. batar for *foesamaib cen moir* (leg. *cén moir*) timchell herenn 'they were safe for a long time all round Ireland', Longes mac n'Uinig. O'D is right in his rendering of *gar cian co tigfa*. His quotation from Horace should be cancelled.

P. 38, line 4: notesotha a folt 7 a ingne cecha dardain *chaplaite* cecha bliadna cohainsir adomnain ('his hair and his nails used to be cut every Maunday Thursday every year till the time of A.'), Note to *Féilire*, Nov. 24.

P. 39, **CULLIAN**, nom. pl. *dall-chuilein* 'blind puppies', O'Dav. p. 51, *araicht*. Corn. *coloin*.

**CEL** 'death' O'Davoren has *cil* .i. *bas* ('death') and quotes cotarlaic faolb fir cil (so that he made a truly deadly shot).

P. 42, **CUMAL**, gen. sg. *cumaille*, *Senchas Mór*, 162.

P. 44, CENDAIS. O'Davoren has ceannas *i. arian* (= *frenum*), and cites each gach eamhain ina cain cendas coir (a horse of each pair in his fine proper bridle).

P. 45, CULLACH: cf. *echcullach* (stallion), *muccullach* (boar), *Senchas Mór*, 126.

P. 47, CAM: midhach teora cam (a champion of three fights), *i. téarna ó tri cama* (he escaped from three fights) O'Davoren, 47.

CUACH NAIDM: mer fo cuachnaidm (finger under axe) occurs in O'Davoren, p. 64 s. v. *cliat*.

P. 48, CACAIÐ. See note on *Féilire*, Sep. 9, and O'Clery's Glossary s. v. *Cogaidh*.

P. 54, DRAC, W. *dreic*.  
DROICHTET: drochet bethad ('bridge of life') Sanctain's h. 4. gen. sg. *droichitt*, *Senchas Mór*, 124.

P. 56, DRACH: cf. alt 7 dialt 7 recomarc a comreim, is and is comrag mbairdne, O'Dav. 65.

P. 59, DEUTH: ise aithni in *druth* in corrcrechda dobeithe ina édan (this is the *means of* recognizing the fool, the *corrcrechda* 'lump' to be in his forehead) O'Davoren, 69.

P. 60, DERNA: gen. *dernann*, acc. pl. dolluid a fuil triana (n.) *dernanda* ('their blood went through their palms') Trip. Eg. 15. a. 1.

P. 63, As to the story of Macha, see O'Curry, *Lectures*, 527.

P. 64, EMDHE, an emphatic 2d. sg. imperative like *auchaidh* supra.

P. 67, ÉGEM: *arégi* (gl. queritur), *airégem* (gl. querimonia).

P. 68, ELUD: *elud* bathis ('deserting baptism'), *Sench. Mór*, 8. *elud* dligid, *ib.* 256, *eluthach*, *elodach*, *ib.* 112, 50.

P. 71, FÍN: gen. sg. *fíne*, *fíno*, *fína*.

P. 72, FIR. The story called *Táin teora nero Ecdach* (O'Curry, *Lectures*, 584) seems to relate to these cows.

P. 73, FESCOR: gen. sg. *inhuair* (*fh*)escuir, Trip. Eg. 7. 6. 1.

P. 76, FRAIG: acc. sg. diles don coin tria *fraigidh* no for dorus acht ni do-eistar (lawful for the dog to go through a roof or by a door, provided that he do not cut) O'Davoren, 81, *ees*.

P. 82, GAIMRED. In *déccaib* ('mortuus est'), which O'D renders 'to death (has he gone)' I see a b-preterite, like *rosellaib* 'vidisti' (*Féilire*, July 4), *anaib* 'mansit', O'Dav. 56, *brigaib* 'denunciavit', *ib.* 52, 60, *bruchtaib* 'eructavit', *ib.* 58, and *feraib* 'fecit'. Seirglige Conc.

P. 83, note (e) *Add* 'the badgers went (forth): then C. killed a hundred of them and shewed them at the feast'. *Omit* '[leg. do-das-aspen ?]'

P. 84, GIABUR: O'Davoren 62 has ciabar *i. salach* no merdreich ('filthy or harlot').

P. 89, GOLLTRAIGI. In a quatrain cited in a note on the *Féilire*, June 23, *adband* seems to mean a strain of music: *Rochachain do mochoe chain Intéanu dona nemdaib Tri hadbaind do barr inchroind Cóica bliadan cech adboind* ('sang to fair Mochoo the little bird from the heavens three strains (?) from the tree's top, fifty years at each strain').

INSAMAIN. O'Davoren, 81, explains *esomain* by *obann no lasamain* (sudden or flamy).

P. 96, ITHE. O'D is right, *ithe* occurs as a verbal noun, *Senchas Mór*, 238, and in the notes to the *Féilire*, Jan. 16, June 21: we also find *com-ithi* (gl. commessions) and *ithemair* (gl. voraces).

P. 100, LUDA. Cancel the first half of the note. The Old Irish form is *lutan*, an n-stem, of which the dat. sg. *lutan* occurs in the St. Gall incantation, Z. 926, the acc. sg. *ludain* in a note to the *Féilire*, Feb. 7.

P. 101, LIAC, gen. *liaco*, dat. *liicc*, acc. *liico-n*, a dissyllabic masc. stem in *nc* (whence *leicn* gl. lapillus) has been confounded with the monosyllabic fem. *ā*-stem *lecc*, gen. *leicce*, dat. *leicc* ('a flagstone'), which is = Lat. *planca*, W. *llech* f. 'a flat stone.'

P. 103, LEOS 'light', *lēs-boir* 'luminis' Z. 741. *lēspaire* O'D. Gr. 352. W. *llech* 'lightning.'

LECC: cf. cert-fuine i. in *leac arandtar fuine* (the stone on which cooking is done) O'Dav. 69.

P. 110, line 1: cf. *do inlut a lám* ('to wash his hands') *Seirglige Conculainn*. cc *inlatt a lám indáth and* ('washing his hands in the ford there') Trip. Eg. 13. a. 2.

P. 111, line 8, add 'a practice which is found in Africa, see Livingstone's *Zambesi*, 1865, p. 149.'

P. 117, MENDAT. The gen. sg. was *mennata*: cf. *muiredhach gach meannatta* i. *tighernach ar gach ionadh*, O'Clery's Glossary.

P. 121, NIAC, gen. sg. *niath*, *Senchas Mór*, 202.

P. 122, NOES, dat. pl. a *ncoisib tuath*, *ib.* 208.

P. 125, NATH, .v. ba gach natha (five cows for every *náth*) O'Dav. 71. s.v. *ores*.

P. 126, NENAD: cofacaib incaillig *ocbein nennas* dochum braisce de ('he found the old woman cutting nettles for porridge thereof'). Note on *Féilire*, June 9.

P. 126, NIN: anamain eter da *nin insn* ('a. between two *nins* this') i. *nin itossuch in moltai 7 nin inaderiud* ('a *nin* at the beginning of the praise and a *nin* at its end'), *Lebar na huidre* 9, b. 1.

P. 128, OETH, acc. pl. *ōethu*, *Seirglige Conculainn*.

P. 132, OSNAD, acc. pl. *osnadu*, *Féilire*, Ep. 326.

P. 135, POC, the acc. sg. *póic* occurs in a couplet attributed to Columcille, Leb. *na huidre*, 9. b. 1. Corn. *impoc, poccui*.

P. 143, RUAM: *rusim choitcend do goedelaib*, *Féilire* n. Sep. 12.

P. 144, RELEO: *rob (fh)éarach ind releo* ('grassy was the graveyard'), Trip. Eg. 15 b. 2.

RÍSS: O'Davoren, 73, explains *dúl* in the passage here cited by *inlatt* 'washing'.

P. 146, ROTTA: a woman wishing to be taken for a lepress smears her face with *taes seacail* *ucus rota* ('dough of rye and rota'), O'Curry, *Lectures*, 527.

P. 148, SENOD: *conairnechtar na hingena senod innn clérech*, Trip. B, 173 b. ('so that the girls found the clerics' synod').

SCREPUL: gall-biall innralc miter a fíu .vi. scripuill .x. *cona dib dubhchailib* (a foreign axe perfect, its worth is adjudged sixteen *scriptul*s with its two black ears), O'Davoren, 70.

P. 152, SÍN: *sén fuirmither* (fuirmithe, Mac F.) *dichmaire* (a birdnet that is set without asking), O'Dav. 89.

P. 155, SINNACH: gen. sg. *sinnaich*, Trip. Eg. 17. b. 1. Hence *sinnchene* (gl. vulpecula).

P. 157, TORC: gen. *tuirc*, O'Curry's *Lectures*, 527.

P. 159, TREFOCUL: *is egin mor do tuiream isin trefhocal fogra* (it is lawful to enumerate much in the *trefhocal* of warning), O'Davoren, 82, *egin*.

P. 160, TOP: of the Latin adverb *topper* 'speedily', 'forthwith'.

P. 165, UBALL: atbath in bith uile ar aen *uball* ('all the world died for one apple'), *Senchas Mór*, 165.

P. 167, UMAL: *so aslumat* (deserunt) from \**asluest* and *toddiusgat* (excitant) from \**toddiusgat*. So the sequence *o, e* becomes *o, a*: *dosoat* (gl. *converte*re solent) from \**dosoat*.

# CORMAC'S GLOSSARY

*Incipit.*

## PRIMA LITTERA.

**ADAM** i.e. homo vel terrigena [i. on talmuidecht 'from the earthiness' vel truncus i. tamhan B].

**ADOMNÁN** [*Adamnan* B] i.e. homunculus.

A proper name—O'D.: a dimin. of the name *Adam* (disbegad anma Adaim, B): doubtful whether a double dimin. (-án+án) or a compound with nán 'little' (a) = Lat. *nánus*, cf. perhaps the names *Lomanus*, Lib. Arm. 16° 2, and *Sessnanus*, ibid. 9° 1, *Flaithnán*, gen. *Flaithnáin*—Chron. Scot. 274, *Lachínán*, gen. *Lacht-nán*, ib. 304, **LONGECNAN**.—*Ed.*

**ARD** 'high or height', ab *arduo* [i. onni is ard i. collis i. cnoc B].

Cognate with Lat. *arduus* and Zend *eredhva*.—*Ed.*

**ADRAD** 'adoration', ab *adoratione* [i. on edurguidhe B].

M. Bret. *azeuliff*, W. *addoli*.—*Ed.*

**ASGALT** 'dearth', i.e. *eis-geilt* 'grasslessness', or *as-colt* 'foodlessness': [colt biad B].

This is *ascalt* in B and *Chron. Scot.* 214. As to the neg. prefix *es-* (Gaulish *ex-*, W. *eh-*), see *Zcuss*, 831. With *geilt* cf. *oc geilt* 'grazing' infra s. v. *Serrach* and *gelid* 'depascitur' Z. 432, Skr. *girāms*, *gildāms* deglutio. As to *colt* = πόλρος see *Three Ir. Glossaries* XXIX.—*Ed.*

**ASGLAND** or **ASGLANG** 'a load on the shoulder' [?], i.e. *huas-glaind* 'over the shoulder'. *Gland* or *glang* i.e. a shoulder.

The meaning given by O'D. to *asgland* is a guess. Can *as* be O.Lat. *ossum*, Zend *aṣta*, Skr. *asthi*, Greek ὄστρεον?—*Ed.*

**ARAD** 'a ladder', i.e. *rith* 'running', or *riad* 'going'; against *á* 'a hill'.

*A* i.e. everything high or everything noble: i.e. *á* 'high'.

Aradh i. dréimire 'ladder' O'Clery.—O'D. n. pl. ac it *árid* dogairter, ut dicitur scale vel caeli sunt sancti. *Amra Col.*, Lebar na huidre.—*Ed.*

**ADALTRACH** 'adulterous', i.e. ab *adulterio* [i. on adaltras B].

**ADALTAIR** 'adulterer', ab *adultero*.

Breton *avoullriach* 'adultery', *avoultr* 'adulterer'.—*Ed.*

**ACAIIS** 'because', i.e. *a causa* [i. on chuis B].

W. *o achos*, where *achos*, *achaus* seems = Lat. *occasio*.—*Ed.*

(a) *Nan* i. dec ('little') ut dicitur *nanus* i. *abec* ('dwarf') no *lucharban* ('pigmy', *leprechaun*), H. 2, 16, col. 120.

ALTROM 'nurture', id est ab eo quod est *alo*. [i. on brethir is *alo* ailim ata B].

B has *Altram*, which is explained 'nutritio', Z. 733, 743; gen. *altrama*.—*Ed.*

AICHER 'sharp', ab eo quod est *acer* i.e. fierce, or sharp, or strong.

*Acher*, Z. 928; W. *eyr*, 'sharp' Br. *égras* 'verjuice'. Cognate with, but not borrowed from, *acer* with its long penult.—*Ed.*

AMOS i.e. *am-fhos* or *an-fos*, he who has no rest, but who moves from place to place.

B. adds i. o *tigerna dialailiu* 'from (one) lord to another'.—*Ed.* The meaning is that this word is compounded with *am* negative, and *fos* rest. The Four Masters use the word, spelt *amhas*, to signify a hireling soldier. In the *Leabhar Breac* it translates the word *satellites*. It is now used in Munster to denote a hound or beagle.—O'D. From *amos* comes the diminutive *amsán*, of which the nom. pl. *amedin* occurs, Fél. Prol. 152. I have also met *amsaine* and *ameach*—see *Diumusach*, infra.—*Ed.*

AR ['work of the plough'], ab eo quod est *aro* 'I plough'.

See *Conair* infra, p. 31. W. *ar* 'ploughed land'.—*Ed.*

ANNE [*dinne* B] 'a circle', *veteres* [i. *na sendaine* B] enim ponebant *an* pro *circo*, unde dicitur *annus* [i. *bliaudain* i. *fa cuairt bis an bliaudain* B].

AIRCHES 'a trap or enclosure' i.e. ab *arceo* [i. on *cumgach*, B], i.e. because of its holding (*a*) whatsoever is put down (*b*) into it.

'A trap for catching wild hogs', H. 3, 18, p. 541.—O'D.

ANDSEIRG [*Ansberg* B] 'greatly shrunk or wasted', i.e. difficult or painful is his state.

O'D.'s explanation of *andseirg* or *anserg* seems a guess. B. adds, *no a ferg no a nasa*.—*Ed.*

AIRGET 'silver' quasi *airgent* i.e. ab *argento*.

This is a genuine Celtic word: cf. *Argento-ratum*, *Argento-magus*, and the rivername *Argenteus*: M. Bret. *argant*, Corn. *arghans*, *arhans*, W. *ariant*.—*Ed.*

ARCO FUIN DOM DIA, i.e. I pray, i.e. postulo *veniam* a deo vel *gratias* ago, vel I ask forgiveness a Deo post peccatum. Aliter *arco* [*fuin*] ab *arceo* *finem* Deo, i.e. I command my end to God; quamvis primo peccavi, I ask, i.e. pardon from my God; *arceo* i.e. I bind.

The commencement of this article is translated from B—A being here corrupt. The glossographer's double explanation of *fuin*, from *venia* and from *finis*, shows that he really knew nothing about its meaning. O'D. cites a verse from *Lebar na h-Uidre*, fo. 77, ascribed to Art Aenfhir [A. D. 220] son of Conn of the 100 Battles, in which the word occurs:

Arco *fuin* dom rig, ferr mán ná cach mán:

Mo chorp úag in uaig, cone chloich chruaid cain.

"I ask death (?) of my king, a treasure better than every treasure,

My body perfect in a tomb, with its hard, fair stone".

*Fuin* also occurs infra, s.v. *Fair*, where it is clearly the opposite of 'sunrise'. Connected with *fuin* are *fuined* in the phrases *fuined gréine* 'sunset', Z. 432, 6 *thurgabál gréine*

(a) Better 'because that it compresses'. B. has i. *iarainnini dolmarg inni tell ind*.—*Ed.*

(b) A. has *fockerd*, read *fockeriar*; O'D. 'driven'.

*co-fuined* (which reminds one of Skr. *avanati*) and the Old Welsh plural *funid* (gl. *obitus i. occassus*) *Juvencus*, p. 10. *Fuin* is probably borrowed from Lat. *funus* 'burial', 'death'. The verb *arco* 'I ask' (cf. W. *arch* 'a request', Lat. *arc-esco*, Skr. *r̥ch*), is a good example of the old 1 *pers. sg. pres. indic. act. in -u (-o)*, of which several examples are given in the *Beiträge zur vergl. sprachf.* III. 47, 48.—*Ed.*

**ASTOL** 'spear', i.e. ab *hastula*, i.e. a lance or a long spear.

B has *Astul*, and adds *no assu-do a dul.* *Astal* amra uas duillind i. slissiu amra H. 2. 16. col. 90. *Astal* i. slis no ga leabhair, O'Clery.—*Ed.*

**ASCAID** [*Ascaeth* B] i.e. 'a hero', unde *asgaete* [*ascata* B], i.e. heroic or championlike, from the terribleness of the hero, like a shade or like a phantom.

*Ascada* (gl. *emuli*) *Milan*, *ascadaib* (gl. *aemulisi*), Z. 1064, seem to belong to this. So also *aissecht* 'contention', which Ebel (*Beitr. V. 13*) brings from *aith-sech*—root *sak* 'to follow' (*sequi*).—*Ed.*

**AN** or **AM**, a Gaelic negative: as there is *nath* 'science', and *annath* 'ignorance'; *em* 'swift', and *aneim* 'slow'; *nert* 'strength', and *annert* 'weakness'.

*An* is the Skr. *an- a-*, Gr. *άν-*, Lat. *in-*, Goth. *un-*. It occurs in several Old Celtic names: as *An-drastis*, *An-calites*, *An-valonnacos*, *An-darta*. The other particle *am-* (see *Amos*, supra), was identified by Siegfried with Skr. *sāmi* 'half', *ἡμι*, *sēmi*—see *Zeuss G.C. 829*—and the Vedic *nēma* 'half' with Ir. *nem-* 'non'.—*Ed.*

**ADAMRA** 'admirable', ab *admiratione* [i. on *ingantos* B].

Hence *adamrugur* 'admiror', Z. 444.—*Ed.*

**AURDAM** 'an addition to a house' i.e. *aur-doim*, i.e. *aur-tegdais* 'attached house' i.e. side-house.

B. explains *aurtegdais* by *fri tegdais anechtair* 'against a house on the outside'. See the Four Masters A. D. 1070, where we read that the Gospel of Columcille was stolen from the western *erdom* of the church of Kells.—O'D. *Aurdam* seems = a Greek *ταράδομος*.—*Ed.*

**ALMSAN** 'alms', quasi *elimsan* ab *eleemosyna*. Or quasi *almusson* (?) for high (a) is the voice of charity.

The *son* in *almusson* seems = Lat. *sonus*, Z. 969.—*Ed.*

**ART**, three things it means (b). *Art*, i.e. 'noble', unde dicitur *fine airt* or *art fine* 'a noble tribe'. *Art*, i.e. 'god', unde dicitur *Eochaid find fuath n-airt* i.e. 'Eochaid the Fair with the form of a god', i.e. from the comeliness of that man. Item Cúchulainn post mortem dixisse perhibetur *domenaid art uasal* 'a noble *art*, i.e. a noble god, was put to death'. *Art* i.e. a stone or a grave-flag, cuius diminutivum *artéine* i.e. a small stone, unde vel inde dixit Guaire Aidne:—

Dochélit [dochélit]	They will hide, [they will hide]
mór n-amra ind artéini	Much of marvel, the little stones (c)
bête for lige Marcáin	That will be on the grave of Marcán
maic Aeda maic Marcéini.	Son of Aed, son of Marcéine.

(a) 'loud' O'D.

(b) 'are called' O'D.

(c) 'The little stone will conceal great nobility' O'D.

Eochaid find fuath n-airt was son of Feidlimid Rechtmar and uncle of Art Aenfhir, King of Ireland, A. D. 220. The allusion to Cuchulainn is from a legend that that hero, who was slain A. D. 2, appeared to his friends after his death, and told them 'iromedad art uasal', meaning himself. This legend will be found in the Book of Leinster (H. 2,18) fol. 78b. Guaire Aidne, king of Connaught, died A. D. 662. The lines above quoted probably relate to Marcán, Chief of Hy-Many, slain A. D. 650.—O'D. As to *art* 'god', see *Three Ir. Glossaries*, XXXIII, and cf. the Old-Welsh name *Art-mail* (leg. *Arthmail* 'dei servus' P). As to *art* 'a stone', see *Three Ir. Glossaries*, XXVIII: *art* and *anart* are glossed by *curoid* 7 maoth, H. 2. 16. col. 88.—*Ed.*

**ARG** i.e. three things it means (a): *arg* i.e. 'drop', unde dicitur *ru-arc* i.e. *ro-arg* i.e. a great drop i.e. a great flowing of wet. *Arg* secondly, i.e. 'hero', unde dicitur *argda* i.e. heroic, cuius uxor *argeind* [arggen B]. *Argeind* then (signifies) i.e. it is natural (*gein*) for an *arg* 'hero' to be with her, and it is good for him. *Vel arg-cuin*, i.e. from *arg* 'hero' and *cuiniu* 'woman'. *Arg*, moreover, i.e. 'famous', unde dicitur *aircetul* i.e. *arg-cetul* i.e. a poem (*cetul*) famous (*arg*) from the frequency with which it is sung in concert (b). It cannot be interpreted a 'poem of heroes' *arg*, because it is not for heroes *tantum*, i. e. only, that it is composed.

*Arg* 'drop' may have lost an initial *p*, and be radically connected with Lat. *spargo* and even the name of the Vedio rain-god *Parjanya* (also a word for 'raincloud'). *Arg* 'hero' may be the Greek *ἀρχής*, Skr. *arha-s*. *Arg* 'famous', is perhaps only an intensive prefix = *ἀρχής*.—*Ed.*

**ABB** 'abbot' ab eo quod est *πάππας*, vel a nomine hebraico quod est *abba* 'pater'.

*Abb* is declined as a *t*-stem: acc. sg. cell cen *abaid*, Amra Col., *apaid*, Senchas Mór, 50, n. pl. secnd-*apid* Z. 274.—*Ed.*

**ATHAIR** 'father': hoo ater primitus dicebatur, quasi *pater*.

**ALT** ('cliff' or 'height') ab *altitudine*.

W. *allt* 'cliff', Corn. *als* (gl. *littus*), Bret. *aut* (gl. *ripa*).—*Ed.*

**ANA** i.e. mater deorum hibernensium (c). It was well she nursed *deos* i.e. the gods: de cuius nomine dicitur *ana* i.e. plenty [and the] *Da chich Anainne* 'Two Paps of Ana' west of Luachair nominantur, ut fabularerunt (d). *Vel ana quod est annio vel aniu* Graece [?] quod interpretatur 'dapes' [i. biad B].

*Ana*, or as she is most usually called *Danann*, was the mother of the three chieftains of the Tuatha dé *Danann*, *Brian*, *Iuchar*, and *Iucharbu*, who were accounted gods for their feats of necromancy. The "Two Paps", in the district of Luachair Deaghaidh in the County of Kerry, are two mountains, still so called, in the barony of Magunihy.—O'D. As to *ana*, God is said to be the well (*topur*) of the *deos* in Z.1052 and in Z.1041, (as a gloss on the Epist. ad Coloss. III, 5: *avaritiam quae est simulacrorum servitus*) am. fongniter *ídil sic fogníther donaib ániib* 'as idols are served, *sic* is service done to the treasures'. For the connection between words signifying 'god' and 'wealth' cf. Lat.

(a) 'are called' O'D. (b) *concharas* 'is recited' O'D.

(c) So in H. 3. 18. p. 635, col. 3: *Iath n-anann* i. *Eiriu* i. *Anu* mater deorum uigentiles fingunt. The name of *Ana* re-occurs infra s. v. *Buanann*.—*Ed.*

(d) B reads: 'ut fabula fertur i. amail aderat na sceladair' as the story-tellers say'.—*Ed.*

*deus, divus and dives, Ops* 'bona dea' and *opes, in-ops*, Slav. *bogъ* 'god' and *bogatъ* 'rich'. And see Schleicher, Beitr. IV, 359.—*Ed.*

**ANRUTH** nomen secundi gradus poetarum.

Re-occurs infra p. 6.—*Ed.*

**AMRATH** ('a funeral elegy') i.e. *nem-rath* 'non-wage' i.e. reward is not given after it, for it is after one's death it is composed. Aliter, there is *omus* or *amos* i.e. death, the *am* then is from *amos*. *Amrath*, then, is death-wage i.e. a reward after death, which is given by the family of him for whom it [?] is made (a). Sed hujus postremum non tam laudo [.i. ni is firindige 7 ni molum in dedenac B.]

**AED** i.e. fire. By inverting the noun *aed* it becomes *dea*, i.e. the goddess of fire, et quod Vestam illam deam esse ignis fabulaverunt, Vesta dea ignis dicitur i.e. *aed*.

Cognate with *allog*.—O'D. Also with Lat. *aedes*, Skr. *edhas* 'firewood', AS. *ād*, root *idh*. Hence too the Gaulish tribe-name *Aedui* and in Welsh *aid* 'warmth'.

**AMNAS** 'forgiveness' quasi *amnes*, ab eo quod est *amnestia* i.e. all-forgiveness or entire forgiveness.

**AURSA** [*aurso* B] 'a post or prop' i.e. *airisiu* 'rest', because the house rests on it. [*In margine*] *Aursa* i.e. *or-sin* i.e. one edge (*or*) to house, another to weather (*sin* = W. *hin*).

O'D renders "because one (post) is at the east, the other at the weather side of the house".—*Ed.* *Aursa* is now written *ursa*, and understood to mean a prop and the jamb of a door.—O'D. The dative sg.—*isín ureain*—occurs infra s. v. *Nescóit*.—*Ed.*

**AITITIU** 'recognition' [?] i.e. *aith-detiu* i.e. *detiu iterum*, it having been recognised [?] by another person *prius*.

A law-term denoting legal recognition, as when a son recognises or accepts the liabilities of his father, or when a landlord recognises a covenant made by his vassal or tenant.—O'D. *di detiu, di chomdetiu* ..... *di aititiu*, *Senchas Mór*, 64, where it is rendered 'acknowledgment': so *aititiu* in the *Cogad G. r. G.* 54: the dat. sg. *aititin*, *Senchas Mór*, p. 140, is rendered 'control' [?] while *do aititin*, *ib.* p. 142, is rendered 'to be faithful'. The verb *ro-aititnigestar* 'acknowledged' *ib.* 156.—*Ed.*

**ANART** 'a linen cloth' i.e. *in-irt* i.e. *irt* 'death' ut dixit Moran mac Main, as he was in the house in which he was nursed [? *tig anail*] 'dath don dig *irt*' 'colour of the drink of *irt*' i.e. of the drink of death. *Anart*, then, (signifies) death-like for its paleness: it is like the hue of death, for there is nothing of redness therein, quasi *exsanguis mortuus* [.i. amail nech marsh gan fuli B.]

(a) *nart* gl. *linteum* occurs in Lib. Arm. 177 b. 1.—*Ed.* Moran, son of Moen, was chief judge to king Feradach Finnfechtnach in the first century. See *Four Masters*, A. D. 14.—O'D.

**AUDACHT** 'a dying testament' i.e. *uath-fecht* i.e. when one sets out on a journey (*fecht*) of (the) grave (*uath*), i.e. of death.

Occurs, spelt *educt* and *aidacht*, in Lib. Arm. 18 b. 1.—*Ed.*

(a) A adds *lögarecht furri* which O'D. renders by 'loud lamentation for it'. Read *lögmairecht furri*—*Ed.*

**ANOMAIN** i.e. a name of a poetical composition, i.e. *án-shomáin* 'noble profit'. (i.e. a name of the compositions from their profits), i.e. because of the greatness of its reward and its rank; and it is the poem of the Ollam, unde dicitur 'the anomain sustains the ollam'.

Text somewhat doubtful. B has *inloing ollam anamain* 'the ollam sustains the anamain': cf. *anamain cetharreich* infra, s. v. *Bót*.—*Ed.*

**ANRUTH** nomen secundi gradus poetarum i.e. the rich stream—*eruth*—of beautiful praise (which flows) from him with the stream of treasures—*áne*—(which flows) to him in return.

The ánruth's number of stories was 175, *Senchas Mór*, p. 44. After the synod of Drum Cets his retinue was reduced to twelve (xii. i cléir ind éurasid).—*Ed.*

**ANAIR** i.e. name of a poetical composition: it is the poem which the *clú* makes i.e. *an-áir* not satire (*áir*) but it is praise. Though this is now (applied) similarly to every kind of eulogy (*a*) it is more appropriate to the present species, for it is the ingenuity of the poets that invented these names to distinguish the various species, and it was not (the) subject matter (*b*) that was considered by them.—*B inserts another etymology*: Anair dono for reith in rec-so i. aon a hiar i. an aen tarmfortcend a forcend ocus is debricht a deach 7 a tarmfortcendaib 7 eitsechtaib deochraigies fria nath debrichta. 'Anair runs in this manner quasi *aon a hiar* 'its end is one', i.e. the termination at the end (of each line) is a monosyllable; and its metre is *debricht*, and (it is) by its terminations and jingles that it is distinguished from the *nath debrichta*'.

The examples of the metre called *anair* which are given in the Book of Ballymote, fol. 162, represent it as composed in lines of six syllables, whereas the examples of *debricht* are in lines of eight syllables. So that the assertion, that the metre of *anair* is *debricht*, seems to be a mistake, arising, perhaps, from an error of transcription.—O'D. Pictet, *Nouvel Essai sur les inscriptions gauloises*, p. 79, connects with *anair* the Gaulish name *Anare-viscos*, which he proposes to explain by 'carminum laudis gñarus'.—*Ed.*

**ANFOBRACHT**, the name for a man who is in a decline, and whom disease reduces, so that there is no fat nor juice in him, for the noun *bracht* signifies fat.

So in *Senchas mór*, pp. 124, 140, di *anbobracht* i.e. in ben t-sirg cin súg nirt 'the woman in a decline without juice of strength'—*Ed.* So, too, in O'Clery's Glossary and the Four Masters, A. D. 1114.—O'D. A has *Anforbracht*.—*Ed.*

**ADART** 'a pillow' quasi *ad-irt*, a property (*adae*) of death (*irt*), for sleep is accounted as death, and *irt* is a name for death, and death is a name for the sleep. It is natural to lie upon a pillow, and it is a sign of sleep, unde dicitur *descaid chodulta freslige* 'lying down is sleep's leaven' (*c*). (Aliter) *Adart* i.e. *ath-ard* 're-height' (*d*) because it is higher than the rest of the bed.

*Adhart* is still used in Kilkenny and Waterford for 'pillow' and 'ceann adhaint' for 'head of the bed'. *Bás fri h-adhart* or *bás le adhart* is used by Keating to

(a) 'lamentary poem'.—O'D. (b) lit 'nature'.—*Ed.* (c) 'beginning'.—O'D.

(d) 'additional elevation'.—O'D.

denote death on one's bed. Eirgis an ríg dia adhart fri maeth-eirgi na gréine glan-aille: robdar dainc ag eirgi an aenacht dia n-adartaib 'the king rose (a) from his pillow at the soft rising of the bright-fair sun : men were at the same time rising from their pillows'. Book of Fermoy, fol. 52.—O'D.

**AIRE** 'the temple' [?] i.e. of the head, i.e. *ar-áui* (*b*) because it grows in front of the ear. *Aire* also is a name for everything high.

B has *Ara* i. ar áui i. fria ó awair. *Are* i. re uachtarach in duine ('the upper part of a man') *A* cech n-ardd 7 hf cech n-isel 'A' (means) everything high and 'I' everything low.—O'D. *Aire* occurs in the acc. dual in the S. Gall incantation, Z. 926: *dabir im du dá are* 'put them round thy two *aires*' : O'D's explanation 'temple' seems a guess. Can it be the cheek and (as Siegfried thought) connected with *wapecá*? The *áui* explained by ó (i.e. cluas 'ear') is = Lith. *auris*, the Latin *auris*.—*Ed.*

**AITHLÉ** 'an old cloak' [?] i. *ath-fholac* i.e. it is worse than a cloak (*folac*).

B has: *is mesae cid indas folia*.—*Ed.* *nithle* i. *seanbhrat* 'old garment' O'Clery.—O'D. But cf. *aithle thened*, *infra s. v. Aithlinne*, and the adverbial phrases *as a aithle sin* 'thereafter', *Senchas Mór*, p. 302, and *do aithle*.—*Ed.*

**AXAL or AXAIL** 'the proper name of an angel', *ab auxilio quod angeli hominibus praebent*.

B. adds: on *shurtacht dobeirsum do chach* 'from the aid which he gives to every one'.—*Ed.* O'Donnell, *Vit. Columbae* i. 35, tells us that this was the name of S. Columbkille's guardian angel.—O'D.

**ARATHAR** 'plough' *ab aratro*.

B adds: on *trebad* 'from the ploughing'. *Arathair* the gen. sg. occurs *infra s. v. Cithar* sét. Corn. *aradar*, W. *aradr*, M. Bret. *arazr* (leg. *arazr*?).—*Ed.* The word for 'plough' now used is *céchta*—*arathar* is everywhere forgotten.—O'D.

**ÁNA** i.e. small vessels which were at the wells under the strict laws, unde dicitur *damaid* [*dainid* B] *ána for lindib* 'they assign vessels to pools' (*c*); and it is of silver that they used to be oftenest; ut Mac dá Cherdha dixit on Cnoc Rafann:

This great rath whereon I am (*d*)  
Wherein is a little well with a bright cup (*án*),  
Sweet was the voice of the wood of blackbirds,  
Round the rath of Fiacha son of Moinche.

Now, for the drinking of weary men thereout they were left over them, at the wells, and it was by kings they were put at them (in order) to test their laws.

Mac dá Cherdha ['son of two arts'], called also Comgan, was a saint and poet of the Desires of Munster, of the middle of the 8th century, one of the eight celebrated students of Armagh. Cnoc Rafann is a parish and townland in the barony of Middlethird, County Tipperary, and the rath referred to is still to be seen about 2 miles N. of Cahir. It was the seat of Fiacha Muillethan, son of Eogan Mór, king of Munster A. D. 175, and of Moncha, daughter of Del, son of Dacrega, the Druid; and it remained in the possession of his descendants, the O'Sullivans, until the year 1192, when the English drove them from the plain of Cashel and erected within this rath a strong castle, of which only

(a) 'rises'.—O'D.

(b) *Sic B. ar ai, A.*

(c) 'wells' O'D.

(d) *Rhas ind rath hf forsindanfil* 'the lowly rath whereon we are', and adds, after Moinche, the gloss 'mater illius'.—*Ed.*

one small tower now remains. A silver cup lying at a well was a good test of the respect shown to the law if it remained undisturbed.—O'D. *An*, a fem. *á*-stem, has perhaps lost an initial *p*, and may be connected with the Skr. *pānam* 'a drinking-vessel'.—*Ed.*

ATHGABÁIL 'lawful reprisal', because every one recovers (*athgaib*) his right through it. Aliter *gabáil* ('distress') the three cows which Assal first seized from Mog, son of Nuada: *Athgabail* then [was] the six cows [replevied] on the next day. *Lege* in the *Fenches Mór*.

The passage in the *Senchas Mór* here referred to is printed at p. 64 of the volume of ancient laws published at Dublin in 1865.—*Ed.* Assal was the son of Conn of the 100 battles and held office under him as *aithechfortha*. Mog, son of Nuada, held a similar office under Coirpre, king of Ulster. A case had occurred between the two kings, which led to the seizure by Assal of three cows belonging to the king of Ulster's people. But they having been rescued by Mog (a), Assal seized six cows in reprisal on the following day. These proceedings are here referred to as the first case on record of legal reprisal or *athgabáil*.—O'D. See further Dr. Ferguson's paper in the *Transactions of the R. I. Academy*, in which many coincidences between the English and Brehon laws of distress and replevin are pointed out with much ingenuity and learning.—*Ed.*

AITHECH 'a champion' [?] i.e. *aith* 'keen' and *oech* 'foe'. *Aithech*, then, is a keen foe, and it is a name for a gallant hero only.

AITHCHES i.e. *uxor ejus, quomodo láiches a laico* [i.e. on tuata B]

*Aithech* is possibly = Skr. *atiyācas* 'much-renowned'. In *aithches, láiches* the feminine termination is borrowed from the Latin *-issa*, Gr. *-ισσα*.—*Ed.* In O'D's supplement to O'Reilly *aithech-tige* is explained 'the man or woman of the house'.—*Ed.*

AUNASC 'earring' i.e. *nasc* 'ring', *aue* 'of an ear', i.e. a gold ring which is round the fingers or in the ears of the sons of the nobles.

As to *au*, gen. *aue* v. supra a. v. *Aire*: *nasc* is cognate with Lat. *nexus, necto*.—*Ed.*

AIGEAN 'ocean' i.e. *bgfhaen* 'perfectly flat' as if it is spread out.

B. reads *aigen*, but the W. *eigiaun* (OW. \**eiciawn*) seems to show that A is here right. Benfey, I think, has compared a Skr. *ā-pāyāna* *πεπι-κείμενος*, to which he refers *ώκεανός*. O'Clery has *aighén* i.e. *fairge* 'sea': *faen* = W. *gwaen*.—*Ed.*

AITTENN 'furze' i.e. *aith-tenn* or *aith-tinn*, because it is sharp (*aith*) and lacerating (*tenn*). Unde dixit Mac Samain [or Maolodrain B]

Not dear (to me is) a sharpshrub  
Which is on the side of the hedge.  
Its foliage has defeated (?) me for ever (b) :  
Its wooden thorns (?) do not defend me.

The bard Mac Samain flourished in the middle of the eighth century, and was one of the eight celebrated students of Armagh. In H. 3, 18, p. 112, he is styled a Brehon, and the verses here cited are alluded to. In B these verses are given thus:—

Nibu inmain fid fuirme	Not dear was a lowly [?] tree
sancan asas im thuirbe	Which here and there grows round Turvey.
adom chumben a duele	Its leaves tear me:
nin anaico a fidrube.	Its wooden thorns do not defend me.

Turvey is near Dublin.—O'D. *aittenn* = W. *eithin*.—*Ed.*

(a) The cows escaped, and returned to their calves.—*Ed.*

(b) 'Its foliage for ever shelters me'. O'D. But is not *rom-shrén* for *rom-shrén*?

**AURDÚINE** 'antefort' i.e. at the doors of the forts, which is made by the artizans (a).

Probably a *παρείχεσμα*.—Ed.

**AIRBER** 'a load carried in the arms' [?]: to the east (in front) of thee thou bearest it between thy two arms, for to the west of thee thou bearest the loads (*aire*) in general. *Air* then is everything eastern, *ut est Airmuma* 'East-Munster', 'Ormond'. But *ir* is everything that is furthest from thee, i.e. *Irmuma* 'West-Munster', the Munster that is furthest from thee, that is *Irmuma*. *Et ut dicitur Ara airthir* 'eastern Aran', for there are the three Arans there i.e. *Ara airthir* 'eastern Aran' is the nearest to Ireland. *Ara irthir* 'western Aran' is the nearest to the Ocean, i.e. is furthest from Ireland westwards. But this is the most western *Ára* in the world.

O'D.'s rendering of *airber* seems a guess: *aire* 'burden' occurs in Z. 584 line 37.—Ed.

**AINE** 'name of a place', a nomine *Aine*, daughter of Eogabail.

This place is a parish in the County Limerick, barony of Small County, now called Knockany, from a conspicuous hill, which was anciently called *Druim Chollchoille* 'hill of the hazelwood', and was in the ancient territory of *Deise beag* 'little Deices'. *Aine* was of the *Tuath dō Danann* race. See H. 3, 17, p. 781, and the Four Masters, A.D. 186.—O'D.

**ABARTA** [*abbartu B*] 'benediction' i.e. a seventh of the person's food is taken (as a reward for the benediction). This is a lawful *abarta* 'price of benediction'. It is for his benediction alone that the one gives it to the other, not at all for its peculiar merit, but for his saying to the other 'I say the benediction': *ar chobele* [?] then is it given.

The word *abarta* signifies properly the pronouncing of a benediction, from *abrain* 'I speak or pronounce', and is transferred to denote the complimentary reward given for pronouncing a benediction or the fine imposed for not pronouncing it. In H. 3, 17, p. 408, in a lawtract mentioning the fines payable for neglect of various duties is the following: *Im abartain i. im in nemabartain im nembendachad sechtnad biata in grайд na derna in bendachad* 'For *abarta* i.e. for the non-*abarta* i.e. for non-benediction (the fine is) a seventh of the feeding of the person, according to his rank, who did not make the benediction'. It was an ancient custom for workmen on completing any work and delivering it over finished to their employer to give it their blessing. This was the *abarta*, and if it was omitted, the workman was subject to a fine or loss of a portion of his hire, equal to a seventh part of his feeding or refection—the amount of the refection being settled by the Breton law in proportion to the rank of the art or trade which he professed. In the same lawtract occurs the following: *im abartain mná diaraile sechtnad lánbiata na mná na derna in bendachad* 'for the *abarta* of one woman to another, the seventh part of the full refection of the woman who did not give the blessing'.—O'D.

**AILGE** 'a derogatory request' then, i.e. *geis* a request. It is for disgrace (*ail*) then only that this request is made and not for praise: the seventh

(a) 'Tradesmen'.—O'D

part of the price of honour of him of whom the *ailges* is asked, this is the lawful *ailges*.

When a man was requested to perform something impossible, for the purpose of exposing him to ridicule or disgrace, he was entitled by the Breton law to demand a fine or reparation equal to the seventh part of the price fixed by law as the price of his honour [*lög cinig* (a)], which varied according to his rank or degree.—O'D. *Ailges* is explained by *ollges* 'great prohibition', in O'D's supplement to O'Reilly, where also *ailges indighech* 'an unlawful request' is cited.—*Ed.*

**ATHABAB** 'deadly nightshade' (quasi *athabath* from *ath* intensive [?] and *bath* 'death').

Occurs infra s.v. *Orc troith*. A word *tathabha* which seems cognate is given in O'D's supplement and rendered by 'white lily root'.—*Ed.*

**AIMINN** 'delightful' *ab eo quod est amenum* [i. aibind B.]

This word is now written *aoibhinn*.—O'D.

**AIRCHINNECH** 'an *erenach*' : *ἀρχός* Graece excelsus Latine dicitur. *Airchinnech* then (signifies) 'noble head'.

Astor 'latine' B has, *airchend óg uasal cend comlan* 'noble perfect head'. "Colgan's Irish etymology (*ar* 'over' and *ceann* 'a head') is no doubt the true one, as is evident from the corresponding Welsh *arbennig*". Todd, *St. Patrick*, pp. 162, 163. *Airchinnech* means 'princeps' in Z. 1046 gl. 14. *Nau-eirchinnech* means 'naueleru' in Lib. Armach. 188 b. 2. In Middle Irish *airchinnech* is glossed by 'archidiaconus' (*Ir. Glosses*, p. 75, No. 440).—*Ed.*

**AMBVAE** i.e. not fundamental (or original) : *buae* (signifies) everything fundamental (or original).

*Buas* is doubtless cognate with Skr. *bhava* 'origo', root *bhū*.—In O'D's supplement *ambuae* gen. *ambui* is glossed by *deoraid* 'advena' and by *drochfer* 'a bad man'.—*Ed.*

**ADAE** i.e. *ad dee* 'to God' i.e. due to God.

This word is explained 'glorious' in H. 2. 16 [col. 88] and said to be derived from the Greek : *adæc* Graece i.e. gloriōsus Latine vel *adas ad dee* i.e. *convenit deo gloria*.—O'D.

*Ada* is explained 'due', 'legally due' in O'D's supplement to O'Reilly.—*Ed.*

**ALTAN** 'razor' i.e. *ail* 'edge' and *teinn* 'sharp cutting', should it so happen.

Aco. sg. *altain*, Milan codex: W. *ellyn*, M. Bret *autenn*.—*Ed.*

**ADANN** 'a rushlight', i.e. one rushlight, *ut poeta*

'A rushlight' (*adann*), a rushlight.  
Should it happen in thy bright mansion,  
For God's sake light it not quickly  
For sake of quick talk that proflits not'.

Ut dixit Colmán son of Lénine :

"As blackbirds to swans, an ounce to a mass,  
Forms of peasant women to forms of queens,  
Kings to Domnall, a murmur to a concert,  
An *adann* to a candle, [so is] a sword to my sword!"

(a) W. *enewerth*, O. Bret. *enepwerth*. With *cinech*, *cnef*, which primarily mean 'face', cf. Skr. *anika* Zond *anika*.—*Ed.*

S. Colmán Mac Lenino was the founder of the see of Cloyne and died 24 Nov. A. D. 604, aged about 80 years. He had been poet to Aed Caem king of Cashel about the middle of the 6th century. The verses here quoted were pronounced by him at the synod of Druim Ceta, according to the Book of Leinster fo. 8, where they are given with an interlineary gloss. By 'my sword' in the last verse, the poet probably means the bardic power of satire which he possessed, and which was more powerful than a sword.—O'D. I find in one of my transcripts from Lebar na h-uidre Colmán's quatrain, with a gloss, as follows:—

Táncatar farwein na filid isin n-airecht 7 duán molta lóo dō 7 aidbsi (i. corus cronain) ainn in chiúil sin 7 ba céol derscaigthech hé ('thereafter came the poets into the assembly and with them a song of praise for him, and aidbsi was the name of that music, and it was a splendid music'), ut Colmán mac Léonéne dixit.

Luin oo heolnib <sup>1</sup> uingi o[e] dirnaib <sup>2</sup>  
crothla ban u-nthech oc crothaib rígna  
ríg ie Domhnull dord ic aidbsi <sup>3</sup>  
adand oc cainnill <sup>4</sup> cole <sup>5</sup> oc mo choile-se.

7 innóenecht dognitis in ccol-sin, 'and they used to make that music at one time' (i.e. in concert). With *adann* are connected *adannadh* 'the candlelighter in a church', O'D.'s supplement to O'Reilly, and *adannaim* 'I kindle'.—Ed.

A i.e. a wain or a car or a chariot, ut Fer Mumhan a quibusdam flebilibus audivit in aquilonali parte [i. mar docualaid fer mumhan don taoib tuaidhde o dainib trunga a(c) coine B.]

"Inn éssar daim do á?"?	"Is thy car lent to me?"?
"Tó mani má mo á:"	"It will come unless broken (is) my car:
"Ara taire mo á mo mó".	"Let my car come back early".
"Mani má do á tó".	"Unless broken (is) thy car it will come".

O'D. renders this quatrain thus: "Will you lend me your car? I will if you do not break it. Will my car be returned soon? It shall if your car be not broken". But *éssar* is the third sg. passive of *fasaim* (a). The second *tó* is according to O'D. glossed by *ticfadh* in an extract by Eugene Curry from a ms. belonging to "Wm. Monck Mara Esq.", and by *tiofuidh* in a ms. of the R. I. Academy No. 169, p. 229. It is the Welsh *daw* 'veniet'. *Ara* is the common conjunction Z. 679, which precedes the imperative, Z. 680. In the ms. last cited the first *tó* is glossed by *béarad*, but this seems wrong. *Mó* is = W. *moch*, which Siegfried equated with Lat. *mox*. *A*, for \**aga*, seems cognate with O. Norse *ök* *vehiculum* gen. *akar*.—Ed.

*Fer Mumhan* might be rendered 'Munsterman', but it seems rather to be a proper name, as he is called *Fear Mumhan mac Echenach* in a ms. quoted by Dr. O'Connor in the Stowe Catalogue, treating of the laws of Cormac mac Airt. In the ms. II. 3, 18, p. 637, two lines of his poetry are quoted to exemplify the meaning of *nat* [borrowed from Latin *natus*]: "Nat i. tón, ut dixit Fear Mumhan:—

Asbéra siach goblom gráco	The barebeaked raven will say gráco,
ac creim nat námat anocht	Gnawing foemen's buttocks tonight.

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1. deróil na luin i farrad na n-eia 'petty (are) the blackbirds in comparison with the swans'.
2. .i. dirna ainn do mairi moir 'dirna is a name for a great mass'.
3. .i. deroll cach céol i farrad aildso 'petty (is) every music in comparison with aidbsi'.
4. .i. deróil concháinnoll bee hi farrad cainle moire 'petty (is) one little candle in comparison with a large candle'.
5. .i. cláidib 'a sword'.

(a). I have not met this verb, but the verbal noun *fasacht* 'loan' gen. *fasachta*, *fasachta* is of common occurrence. Perhaps we should read *éssar* or *fasair* and regard it as a 2nd sg. dependential.—Ed.

Fadaíl

Fragments of his poetry are given in II. 8, 17. The quatrain above cited is quoted in this ms., p. 662, to prove that *mó* means *mooth* 'early'—O'D.

**AITIRB** 'hostage' i.e. between (*ilte*) the two (*dé*) i.e. between two covenanters.

In *Senchas Mór*, p. 60, *aitire* is rendered 'guarantee': at p. 118 it is mis-spelt *aitaire* and rendered 'hostage'. *Aitire cairde*, ib. 192, is rendered 'hostage in a territorial matter'. At p. 232 *slan n-aitire* is glossed by *in lanad n-eirci dligid in t-aitiri*: *telgud aitiris air* 'the full 'eric'-fine to which the hostage is entitled for casting hostagethip upon him'.—*Ed.*

**AINDEL** 'angel' ab eo quod est angelus i.e. bonus nuntius i.e. a good messenger, unde Scotti dicunt *aingel-solas* ('angel-bright') i.e. sunny i.e. joyous.

**AIGRERE** 'a judge' quasi *aige réire* 'chief of judgment' (*riar*) i.e. a brehon.

**AIGNE** 'a pleader' i.e. a man who pleads (*aiges*) a cause (*ái*) i.e. eloquent discourse [?] or a covenant.

B has 'ser aiges ái no ser gníes ái 'a man who makes a cause'.—O'D. the brehon or *in t-aighe* 'the pleader' accompanied a person taking *athgabáil* or withernam *Senchas Mór* p. 84. The phrases *aigne tagra*, *aigne toxuil* occur ib. 294. As to *ai* see infra p. 16.—*Ed.*

**AIRNDEL** ['a deer-trap'?] i.e. *air-indel* i.e. a noble setting is it.

O'D. conjectured *airndel* to be a birdtrap. Eugene Curry told me it was 'a set spear'. Mere guesses. *Bir airndil* 'the spear (veru) of a trap' is cited by O'D. Suppt. s. v. *Bir*. In lieu of *inideal n-anra* h̄ B has *indel* *aire*.—*Ed.*

**AITHINNE** [aithenne B], 'fire-brand' i.e. *aith-tene* or *aithle thened* 'remnant of fire'.

B adds: no *aith-tene* i.e. *tene aith* ('sharp fire') no *aith tenna* i.e. *fuidle* [leg. *fuigle*] *na crann* ('leavings of trees'): *aithinne* (gl. *torris*, gl. *fax*) Z. 726.—*Ed.*

**APSTOL** 'apostle' i.e. ab *postulo*, i.e. ad dominum postulo i.e. I summon (*a*).

**AINDER** i.e. a woman i.e. not a *der*, not a girl, *der enim* Graece (*b*) *filia vel virgo vocatur*.

*Ainder*, now *ainnear*, is still understood to mean a marriageable young woman.—O'D. The W. *anner* 'hoiser' seems cognate.—*Ed.*

**ANIDAN** 'impure' [?] i.e. *an* a negative, *idan* however i.e. *idon* ab eo quod est *idoneus* i.e. faithful.

The nom. pl. m. of *idan* occurs in Z. 1060: bat *idain* fri each réit (gl. in omnibus fidem bonam ostendentes) 'let them be faithful in every thing'. *Anidan* would therefore rather seem to be 'unfaithful'. O'Clery, however, explains it by *neamglan*.—*Ed.*

**ADBA OTIHOE** i.c. *adba uath onae* or *uinde*, *uath* 'clay' and *ond* [gen. *uinde*] 'a stone' i.e. a habitation (*adba*) of clay and stone, ut dixit (poeta).

*Lia* ('stone') is he (masculine)—*lith rolass*—

According to the structures of sages and histories.

*Ond* ('stone') is it (neuter) according to (the) nature of rock.

The *clock* ('stone') is she (feminine) *iarrastair* (?)

(a) *tóchairíom* 'I send.'—O'D.

(b) Inserted from B. The alleged word 'dear' 'daughter' which appears in O'Clery and O'Toole, and has misled Zeuss (G. C. p. 45), Pictet (Origg. II, 353), Max Müller and others, has perhaps originated in this imaginary Greek *der*.—*Ed.*

This quotation is evidently taken from some old work on the gender of nouns.—O'D. It must have been written when the existence of three genders (here distinguished by *é*, *st*, *ed*, the Irish pronouns for *he*, *she* and *it*) was recognised in Irish. Compare *Demi* and *Traeth* infra. *Lith rolae* seems one of those *cheville* or expletives which unfortunately occur so often in Irish verse. O'D. renders it by 'a fact which is evident'. For *iarrastar* B has *iar saor-dataid*, which O'D. renders 'when dressed by art'.—*Ed.*

**AICILLINE** 'servitudo' i.e. *auco gillnae* (a) i.e. when the man gave a *sé* *taurclotha* to another, i.e. the price of his honour on receiving cows from him, it is meet (*auco*) for him afterwards to yield servitude (*gillne*) to that man and to receive cows from him according to the custom of chieftainry. Though he desires to accept cows from another, he cannot, but (must) accept them from the man from whom he gets the *seoit taurclotha*. Now, although after accepting cows according to the custom of chieftainry from the vassals by the chiefs, there is the name of *aigille* to the vassals, yet this is improper, *proprie autem aigille dicere* to the men who receive *seoit taurclotha* though they do not give a reward for the mutual service of the chieftainry.

O'D. understood this passage thus: "Aigillne is a Brehon law term applied to one who places himself under the protection of another; and it is derived from *augo*, lawful, meet, or proper, and *gialnas* 'to do homage'. On this occasion the protegee having first received a certain number of *séids*, or cows, by way of subsidy or present from the protector, in token of the protector's superiority, pays him a certain tribute called *séid taurclotha* as the price of his protection. After this the protegee delivers pledges to the protector, and again receives *séids* from him as from his lord and chieftain. After this ceremony has been gone through, it is not in the protegee's power to take subsidy from any other at any time, except from the person to whom he has thus given the *seoda taurclotha*. The term *aigillne* [ms. *aigille*—*Ed.*] is sometimes applied to the chieftains [ms. *célib* 'vassals'—*Ed.*] after they have received cows as tribute from the vassals, according to the custom called *bés n-airchenda* 'custom of chieftainry'. But this is a misnomer, for *aigillne* [ms. *aigillo*—*Ed.*] is properly applied to those who give the *seoit taurclotha* in token of the superiority of the person to whom they are given, though they should not continue to pay the chief for his protection".

The word *sé* 'cow', which occurs so often in the article just translated and in the Brehon laws, seems to be the Breton *saout* 'le gros bétail particulièrement les bêtes à cornes'.—*Ed.*

### Additional Articles from B.

[The following articles are found in B and the paper copies, but do not appear to have formed any part of the original work.—*Ed.*]

**AISLINGE** 'a vision' (b) i. *lingid ass* ('he leaps out of it') *vel absque lingua cen abrad iute* ('without speech in it').

So in II. 2. 16, col. 90, Aslinge i. *absque linga* i. *cen berla no tengaid*.

**ABAC** i.e. *ab aband* ('river') 7 *bac beg* ('small') *bec bis inaibnib é* ('a small thing which is in rivers it is') *no becc a á* i. *a airde* ('or small its á i.e. its height').

(a) A reads *Aigillne* i. *augo gillne*. B has *Aigillne* i. *auggu gialne*. O'Clery has *Aicilne* i. *oglachas*.—*Ed.*  
(b) 'dumb' O'D., who leaves *lingid ass* untranslated.—*Ed.*

*Abac* now denotes a dwarf, but here it seems to mean a small river-fish, probably the *breac an deamhain* 'demon's trout'.—O'D. Reminds one of W. *afane* said to be a crocodile.—*Ed.*

**AICCE** i.e. ecdoe græce ædificium latine i.e. cumtach ('a building') ['structure', 'article of manufacture', 'shrine'.]

Meisir *aicdi* ar a deimne 'an aicde' is measured by its firmness, i.e., by its strength quoad its thickness, O'Davoren. *Three Ir. Gl.* p. 80. nech diambi cuma eibirt oucus *aicdi* 'one whose word is as good as his deed' *Senchas Mór* 118. Bondachadh na h-*aicdi* 'the benediction of the work', *ib.* 132. nembenachadh dosf in bon ar *aicdi* na mná eile 'the non-blessing which the woman makes on the other woman's work', *ib.* 152. *aicdi* urluma *ib.* 188. Cognate with *aicde* 'implements' *ib.* 150, (leg. *aiceda*?) and perhaps, if initial *p* has been lost, with *pa-n-go*, *πήγ-νυμι*, etc. cf. *aic*, *aicce* 'tying', 'bond', 'fastening', O'D. Suppt.—*Ed.*

**ALCHUNG** quasi armchong i.e. congbaid arma ('it contains arms').

*Alchung* was conjectured by O'D to mean 'an armoury', by Curry 'a rack or hook for hanging up arms'.—*Ed.*

**ALLUD** i.e. nos ('custom') no alad i.e. a laude i.e. on molad ('from the praise').

This is obscure. O'Clerly has *alladh* i.e. oirdhearcas 'fame', 'conspicuousness'.—*Ed.*

**ALAD** i.e. il a dath i.e. imda datha and ('many colours on him'), no alad i.e. uile dath i.e. folia-dath i.e. dath folia fair sech iuslán ('colour of blood on him compared with the healthy person').

O'Davoren (*Three Ir. Gl.* p. 48) glosses *alad* by *ersamail* 'various', 'different'. It means also 'speckled', 'parti-coloured'.—*Ed.*

**AICCIHT** i.e. icht anaice ('children in nurture' (a)) ar is inace bis an deiscipal ac ind aiti ('for it is in nurture (a) that the disciple is with the tutor').

O'D renders *aicciht* by 'tutorage'. But it seems another form of *aicecht* (gl. *lectio*) 'a lesson': cf. *acript* 'a lesson' O'Don. Supp., *ur-aicecht*, and the low-Latin *accepturium* i.e. *lectionem*, Trans. Philolog. Soc. 1860-61, p. 249.

**AINCES** ('doubt') quasi anceps i.e. aincid a fis ort ('knowledge of it is a protection to thee').

O'D. translates 'a doubt of its knowledge is upon thee'. But *aincid* clearly means either 'protects' or 'protection': *ances* occurs in *Senchas Mór* p. 102 and in the phrase *ances athgabðla* *ib.* 108. It is glossed by *cuntabairt* in H. 2, 16, col. 89.

**ABRAS** [i.e.] abra i.e. inailt ('bondmaid') feis i.e. lamtorad ('hand-produce'). Abras din i.e. lamtorad inailt ('hand-produce of a bondmaid').

The glossographer means that *abras* 'yarnspinning' is compounded of the low Latin *abra* 'ancilla' and the Irish *feis*, which, with the meaning above given, I have not met elsewhere (b). It probably comes from the root VAX, Skr. *vatk*, whence also *αὐξω*, and Eng. I *wax*.—*Ed.* *Ni dón abhras an chéadshnáithe* is a common saying.—O'D.

**ANNACH** i.e. an-dag non dagh non bonum, dagh hebraicé bonum interpretatur, droch hebraico malum interpretatur unde dicitur drochta i.e. olc he ('bad it is') i.e. seinlestair ('an old vessel').

(a) 'by him' O'D; but *aice* is glossed by *altrum* (O'Dav. p. 83) and by *oileamhain* (O'Clerly).—*Ed.*

(b) Except in the glossary in H. 2, 16, where I find *Abras* hebraice i.e. abar fheis, *Abra* i.e. inailt ut dicitur in libro mulierum *abras* sive *arind* *fogliennat* *feis* *lamtoraid*.—*Ed.*

In a gloss to the prologue to the *Féilire*, l. 237 the gen. sg. *annaig* is glossed by *feirge* 'of anger'.—*Ed.*

**AMOR** ('a trough') i. *ime a or* ['round it is its edge'] *no ampur am ica diultad conach glan acht in inglan* ('or *am-pur*, *am* for negation (shewing) that it is not clean but it is unclean'). *pur* i. *glan* ('clean').

Possibly borrowed from *amphora* with change of gender and declension.—*Ed.*

**ADNACAL** ('sepulchre') i. *ad dlidet* ('law') 7 *cal coimet* ('keeping') 7 *nai duine* ('human being') i. *coimet dlid/lech* in *duine* ('lawful keeping of the human being').

The Old-Irish form is *adnacul*, Z. 731,992, *ad-ra-nact* 'who was buried' Lib. Arm.—*Ed.*

**ABALL** ('apple-tree') [i. ab] *Abellano oppido Campaniae no eba eill* i. *eillned eba* ('pollution of Eve') i. *in cetben* ('the first woman') *no aob oll ar met a toraid* ('from the greatness of its fruit'). *Uball* ('an apple') *eodem modo*.

O'D renders *aob oll* by 'large produce', Curry by 'rich-great'. For cognates to *aball* and *uball* see Ebel, *Beitr.* II. 170.—*Ed.*

**ACH** *acho* [ἀχέω] *graece doleo latine* i. *galar* ('a disease').

Better explained in H. 2. 16. col. 90 by *interiecht galair* 'an interjection of disease'. Bret. *ack fi!* W. *hach*—*Ed.*

**AC** ('no') *graece nego latine* i. *diultad* ('to deny').

The Greek word in view is *obv.*—O'D. *acc* *itir* 'not at all' O'Don. *Gram.* 327. *acc* *ol siat*, 'no'! say they, ib. 390. "Marbhar fochetóir Nóise 7 foad in ben letso" *ol in rectaire*. "Acc" or in *ri*. "Let Nóise be slain forthwith and let the woman sleep with thee", says the Steward. "No"! says the King, *Longes mac n'Usnig*, Book of Leinster.—*Ed.*

**ALCHENG** *ab alligando* i. *arma*.

This is the same as *ailchong* already given.—O'D.

**AITHRINNE** i. *rinn aith* ('sharp point') i. *tenga aith fri hair* ('a sharp tongue for satire').

O'Clery explains *aithrinn* in the same way.—*Ed.*

**ADNA** i. *ais quod ad senes* pertinent *aes illi enim dicunt g.* unde *aetas latine*.

The passage is evidently corrupt.—O'D. In H. 2. 16 col. 88 it runs as follows: *Adnai ais i. adsenai i. quod ad senes pertinet. Eiss graece illi enim dicunt eosas [έρος]* unde *aetas* Latine dicitur.—*Ed.*

**AUCHAIDE** i. *cluinnte* ('heard') *quasi aure accipe*. *unde est ni aucar* i. *ni cluiner* ('is not heard').

**ANTICHRISTOS**, *graece quod est latine contrarius Christo*, *ante* [ἀντι] *enim graece contra latine significant*.

**AIRISTOTILES**, *aris* i. *artis*, *tot* [ταῦτη] i. *hujus* [Ms. hs.] *tiles* [τέλος] i. *fines* [leg. *finis*.]

[The three next following articles are in B, but have been overlooked by O'Donovan]

*ADBERTAIG* i. ab adversario i. on adbirseoir.

*Adbirseoir* is now 'the devil'. *Adbairt* i. ab adversario, H. 2. 16.—*Ed.*

*ANAM* 'soul' ab anima dicitur i. ona suailchib ('from the virtues').

cf. *anam-chara* 'teacher', lit. 'soul-friend'.—*Ed.*

*Ao* quasi *au* ab *aure* i. on *cluais*.

*Ao* (if not the same as *au* 'ear' in *au-nasc* supra) seems to be a verb in the 1 sg. pres. indic. from the root *av*, whence *ktw*, *tr-ktw* and the Latin *au-di-o*.—*Ed.*

[O'D. cites the following two articles from Mac Firbis' copy :—]

*ACNAMACHT* on *focal* is *actualis* ('from the word that is *actualis*') i. *proinn fir* *obra* ('dinner of a workman').

In H. 2. 16 the gloss runs thus: *Aicnabsath* i. *asicce 7 sath* i. *praind fir* *opra*.—*Ed.*

*Ai* i. *ebert* (a saying') i. ab *aio* i. *raidim* ('I say').

So in H. 2. 16, col. 88, *Ai* ab *aio* i. *dlomain*. Here *g* has been lost between vowels. The root is *AGH*, whence Lat. *ad-agium*, *dio*, Greek *ημι* for *ηγ-μι*, Skr. *dha* 'he spoke'. See *Aigne* supra p. 12.—*Ed.*

## SECUNDA LITTERA.

BENDACHT ('a blessing') quasi *benedicta* a *benedictione* dicitur.

BUANANN nurse of the heroes, i.e. *bé n-Anann* (a) from their similarity to each other, for as the Ánu was mother of gods, sic Buanann erat mother of the heroes i.e. a good mother. Aliter Buan-ann [i. daghmatair 'good mother' B.] the *buan* i.e. is *bón* i.e. from *bonum*, as is said *genither buan ó ambuan* 'buan is born from ambuan' i.e. good from evil. The *ann* that is in *Buanann* denotes mater. It is this that is in *Ana* [Anand B] i.e. mater deorum. Buanann then (means) a good mother for teaching feats of arms to the heroes.

It is impossible to bring *buan* 'good' from the Latin *bōnum* with its short penult. Rather cf. W. *buan* 'swift', which seems the Skr. *javana*. For the change of meaning from 'swift' to 'good' cf. *σπουδαῖος*. As to *Buanann*, I would connect it with the Skr. *bhāvana* 'auctor', 'creator'.—*Ed.*

BRAN i.e. a raven, unde dicitur *brandae* i.e. ravenlike for blackness and destructiveness [?] and *brandub* i.e. a black raven, unde dicitur *branorgain* i.e. that which a raven plunders.

B adds: no brand i.e. aithinde ['a firebrand', v. supra p. 12] 7 is aranduibe (b) diblinib. 'and it is because of the blackness of them both'. W. (Corn. *bran* 'crow.' M. Bret. *bran* (gl. *cornix*, *corvus*). Ebel compares Slav. *vranū*, Lith. *várnas* (*corvus*), *varna* (*cornix*).—*Ed.*

BÉIST 'a beast' i.e. a *bestia*.

M. Ir. *péist*, W. *bwyst*. The *e* in *bestia* must have been long by nature.—*Ed.*

BARC ('a barque or boat') i.e. à *barca*.

Gen. sg. *lucht na bairci* (leg. *bairce*) 'crew of the barque', *Senchas Mór*, 128, dat. *bairc* infra s.v. *Baircne*: 'barca, quae cuncta navis commercia ad littus portat' *Isid.* 19,1,19. Br. *barc*.—*Ed.*

BÉS ('a custom') ab eo quod est *besus* i.e. 'a custom'.

Gen. sg. *béa* Z. 1049, n. pl. *bési* Z. 1049, acc. pl. *béu* Z. 1066.

BRETH 'a decision' i.e. a relic (*suigell*) for the *breth* is the relic of some one else, for some one else passed the *breth* before.

*Breth* gen. *brithe* 'judicium' Z. 82. B here has *Breth* i. bret i. fuidell ar is fudell nach aile in bret ar rosfuc nach aile remand in mbreth. The Gaulish *vergo-bretus* is of course cognate.—O'D renders *suigell* by 'decision'.—*Ed.*

(a) *Bé* is glossed by 'ben' or 'mulier', but this can hardly be its meaning here. Besides the transported shows that it is neuter.—*Ed.* (b) M. aranduibe.—*Ed.*

**BRÁTH** [braath B] 'a judgment' i.e. Welsh, from that which is *braut* i.e. *judex* [leg. *judicium*] for it is with the Judge alone is that Day of the Judgment, i.e. Jesus Christ.

*Bráth* Z. 20, 1090, gen. *brátha*, an *u*-stem. In Gaulish we seem to have this word in *Bratu-spantium* 'val du jugement', as Pictet (*Nouvel Essai*, p. 59) translates it, and in *bratu-de* 'ex imperio' of the inscription of Nimes (Beitr. II. 104). So in Oscan *brateis* 'imperii' (Beitr. v. 342) *em-bratur* 'imperator.' So the Sabellian inscription of Novelli (Kuhn's *Zeitschrift XV.* 241) *T. Veti duno didet Herclo Jovio brat.. data* '(T. Vettius donum dedit Herculi Jovio ex imperio data)' seems to agree beautifully with the Gaulish *Garta Bidillanoviakos dde matrebo namausikabo bratu-de* ('G. B. dedit Matribus Nemausicis ex imperio') of the Nimes inscription.

**BRÁTHAIR** 'brother' quasi *fratair*, for *frater* was corrupted into it. Or *frater* quasi *frauter* eo quod fraudat ter i.e. patrem et matrem et fratrem.

W. *brawd* pl. *brodyr*.

**BACHALL** 'a crozier' quasi *bacul* i.e. a *baculo*, vel *bachall* ut poeta dicitur:—

*Iath* is a name for a bell with its voice—

I will not conceal the pure knowledge—

*bach* is to rap (*buain*) at one's door yonder,

*bricht* and *bacc* mean crozier (*bachall*).

This quatrain is not in B. From *bachall* comes *bachlach* (cf. sen-*bachlach* infra s. v. *Prull*, voc. sg. a *bachlaig* infra s. v. *Munnu*) = W. *baglog* 'shepherd' = Bret. *baclek* 'presbyter'. *Iath* 'a bell with its voice' is possibly cognate with *airéw*. *Bach* is explained by *buain* in O'Dav. p. 60. *Bricht* I have not met elsewhere with this meaning: *bacc* (= W. *bach*) means billhook, in Z. 1093: *bacc boana finime (a) gl. ligo*.

**BÁDUD** 'drowning' i.e. from *báth* i.e. sea.

W. *boddi*, Corn. *bedhy*, Bret. *beuzi*: βυθίς, βυθίζω, Skr. root *gāh* from GVADH 'submerge', *a-gādha* 'very deep'.—*Ed.*

**BATEN** i.e. *bath aitin* i.e. 'sudden death' i.e. a *muirtchenn* ('morkin') that dies alone, for *bath* when it is short (*timorta*), means death.

*Muirtchenn* [like the English provincial word *morkin* and the Welsh *burgun*] is borrowed from the Latin *morticinum* 'carrion'. MacFirbis explains it by *ni dogabh bús gan marbhadh 7 arambí drochghnuais mairbh* 'what gets death without killing and on which is an ill countenance of death'—O'D. *Timorta* (*timortao* B) O'D conjectured to be *de morte*; but it is the past participle of *timaircim*, and literally means 'concretes,' Z. 996.—*Ed.*

**BAIRCNE** [Barcne B] i.e. a she-cat, because it was first brought in a barque.

Explained by *cat hán* i.e. a white cat in II. 2, 16.—O'D. O'Davoren, p. 58, explains it by *bairc-niad* 'ship-hero', "from the ark of the son of Lamech he was first brought, or a strong ship-hero, which was brought from the barque of Bresal Brec." In this ship were the *cait bronfíuna duba*, 'the cats whitebreasted, black', *Senchas Mór*, p. 152.—*Ed.*

**BABLUAN** [Bavluan B] i.e. nomen mulieris, quasi Babilon i.e. confusio i.e. confusion of the one tongue on the plain of Shenaar into many tongues.

(a) better *buana* Adnime: cf. *bac no corrau buann*, *Sench. Mór*, p. 140.—*Ed.*

**BABLOIR** i.e. a name for Patrick.

i. fear morghlórach ('a very clamorous man'). blór i. guth no glór ('voice or speech'). O'Clery.—*Ed.*

**BAB** [ *Babb* B ] an interjection of intension, de nomine of the pig of Bress son of Elatha, for there was not in Ireland a pig more excellent. Babgiter, then, was its name.

Bress mac Elathan was a Fomorian by his father's side, and of the Tuatha dé Danann by his mother's side. He was monarch of Ireland according to the Book of Lecan, and all the ms. accounts of the Tuatha dé.—O'D. *Bab* reminds one of *κακαῖς, παπᾶς*, but is hardly cognate.—*Ed.*

**BROSSNAI** ['a bundle of fuel'] i.e. *briss-né* ['break-thing'] (is) that, (a name applied) to withered branches and to twigs (a) of trees, because it is broken (*brisiter*) by hand and an axe is not applied to it.

Understood in every part of Ireland where Irish is spoken and even in those countries where they speak English only.—O'D. *brossna* crínaig do tabairt diar ngorad, Trip. Life of Patrick.—*Ed.*

**BOLL** 'a bubble', quasi *bull* de nomine *bulla* i.e. a bubble of water.

W. *bwl* pl. *bylion*, Bret. *boul* or *bolod*.—*Ed.*

**BIROR** 'watercress' i.e. *bir* a well or stream and *hor* i.e. hair (b). *Biror* then i.e. hair of a well or of a stream.

*Biror* [W. *berior*, Corn. *beier*, Bret. *béler*] is now *biolar*.—O'D. See *Ir. Glosses*, p. 55, No. 184.—*Ed.*

**BELLTAINB** 'May-day' i.e. *bil-tene* i.e. lucky fire, i.e. two fires which Druids used to make with great incantations, and they used to bring the cattle [as a safeguard] against the diseases of each year to those fires [in marg.] they used to drive the cattle between them.

*beltene* indiu i.e. for *cétdin* 'May-day today, i.e. on a Wednesday', Southampton Psalter (*Goidilica* p. 44). Now *bealltaine*, a fem. *id*-stem.—*Ed.*

**BRACCAILLE** 'a glove': *bracc* i.e. 'hand' and *cail* 'a case' i.e. a glove (*lamand*).

W. *breichell* seems the same word, but is explained 'a place for the arm (*brachium*) by Pughe: cf. *brae* and *bracand* infra.—*Ed.*

**BROCOIT** 'bragget' i.e. a Welsh (word). *Bracat* [leg. *bracaut*], then, it is with the Britons: *brac* is a name for malt: *bracaut*, however, (means) *sain-linn* i.e. goodly ale. *Brocoit* i.e. a goodly ale that is made from malt [and honey].

*et mil* 'and honey' are added by B. The W. *bracaut*, now *bragawd*, is said to be made of the wort of ale and mead fermented together. *Brac* now *brag* 'malt' is the Gaulish *brace* 'genus farrin' cited by Pliny. See Diefenbach, *Origines Europaeae*, 265, where the subject is exhausted. The non-aspiration of the *c* and *t* of the Irish word shew that it is borrowed.—*Ed.* The word is used by the 4 Masters at A.D. 1107 ... *co seasccait dabhlaic etir miadh agus brogoid* 'with 60 vats both of mead and ale [bragget]'.—O'D.

(a) 'decayed brambles and withered branches'.—O'D.

(b) 'beard' (or mane) O'D.

BINIT 'rennet', i.e. *benait* i.e. it strikes (?) in milk till it is thick and coagulated.

Occurs often in medical mss. Still in use, pronounced *binid*.—O'D. Gael. *binid* f. 1. cheese-rennet or the bag that contains it. 2. the stomach.—*Ed.*

*BRARACHT* i.e. *breth* 'bringing forth' i.e. partus [i. torches B].

B has *barath*.—*Ed.*

BLÁIL 'hatchet' i.e. *bith-ail* i.e. a durable edge.

*bithil* (gl. *securis*) Z. 1092 W. *bogell*, Corn. *bool*. Ohg. *bihal*, *bigil*, *bial*. In Cormac's *bith-ail* the *bith* is a common intensive prefix (possibly = *bith*, Gaulish *bitu* 'mundus').—*Ed.*

BARAD i.e. death.

cf. *baire* i.e. *bás* infra s. v. *Gaire*.—*Ed.*

BOMLACHT i.e. cow and milk.

As to *bó* see infra. The *mlacht* is cognate with *mulgeo*, *mulctus*, ἀμέλγω, Skr. *mārjmi*, *mārjāmi*.—*Ed.*

BUACHAIL 'herdsman' [from *bó* 'cow' and] *cail* 'a keeping' i.e. the keeper of the cows.

B. has *buachail* i.e. *buaire fein*? *cail* *coimet* 'a cowherd (is) he and *cail* 'keeping'. W. *bugail*, Corn. *bugel* (gl. *pastor*), Br. *bugel*. O'D. compares *βουκόλος*. If so, the *-cail* (\**cali-s*) is the Skr. *kal* 'to drive on', Lat. *cel* in *celer*, *celox*.—*Ed.* *Buachail* now denotes a boy or youth without reference to any occupation.—O'D. cf. *ιπποβουκόλος* and Skr. *goyuga*, Max Müller, *Oxford Essays*, 1856, p. 18.—*Ed.*

BUARACH 'a cow-spance' (a) i.e. *bó* 'cow' and *árac* 'spance'.

Still used to denote a spance by which the hind-legs of a cow are tied while she is being milked.—O'D. *ceangal bhios ar bhoin*, O'Clery.—*Ed.*

BUARACH also i.e. *bó-erge* 'cow-rising' i.e. early in the morning, unde dicitur *fescor imbuarach*.

B, better, *fescor* 7 *buarach* 'evening and morning': *focerd crann i (m)buaroch la gach fungaire* 'a tree was brought early by every woodman', O'Davoren p. 57.—*Ed.*

BASC i.e. everything red. *Basc* then, when it is (a name) for a necklace, is a noun (b) and is properly applied to the draconic beads.

The allusion is to the *dracontia* or *draconites* mentioned by Pliny, H. N. XXXVII. 10, and Solinus c. 43, a kind of precious stone taken out of the brain of a dragon whilst alive.—O'D.

BRISC 'brittle' ab eo quod est *priscus*, for everything withered and everything old is brittle.

*brisc* = Br. *bresk* or *brusk* 'fragile'. *brisc* is perhaps from \**brud-ci* where *brud* = the Latin root *frud* in *frustum* (*frudlum*), O.N. *brut* in *briota* 'to break'. O'D compares Swed. *bryta*. As to the vowel, *brisc* would agree better with O.N. *britia* 'zerstückeln'.—*Ed.*

BÓ 'a cow'. nomen de sono vocis sua factum est. [i. ainm arnadenam dfoghar in gotha uodein B.]

(a) *recte spense* = Nhg. *spannseil*.—*Ed.*

(b) 'a name' O'D, but see Zeuss p. 972.

*Cognate with Lat. *bos*.—O'D. stem *bos*, Gr. *βοῦς* and *γαῖος ὁ ἐπιγάρνες βοῦς*, Skr. *gau* (stem *gav*), OHG. *chuo*, AS. *cu*, Eng. *cow*. These point to an Indo-European stem *GWAV*. The W. *búach*, Bret. *buoc'h* or *bioc'h*, Corn. *búch*, *búgh* seem to come from \**bavaccō*.—Ed.*

**BÓBAITH** 'a murrain' i.e. *bó-bath* 'cow-death,' and *bath* (is) death. It is the *bb-ár* 'murrain'.

**BOLG BELCHI** [belce B] i.e. *ból-cheo* 'mouth-vapour' i.e. a vapour which passes from its mouths.

*bolg* is a bag and *bolg belchi* may be the fungus puffball now in Munster commonly called *bolgán beice*.—Cf. *belchi* with A.S. *bealcan* 'eructare.'—O'D.

**BLIND** i.e. a dead man's spittle, unde dicitur *bás mblinnach* 'a frothing death'. *Blindauga* 'blind' in lingua Galleorum 'language of the foreigners'.

O'D compares Gr. *βλέννα* 'mucus', also *βλέννος*. In B we have *Blinn* i.e. *snaithe ruise mairb* ['thread of a dead man's eye'], unde dicitur *blind* i.e. *dall no caech* 'sightless or blind'. *Blind-auga* seems Old Norse: *auga* is O.N. for 'eye', A. S. *edge*, *ēge*.—Ed.

**BERIT** 'a sow' i.e. it bears (*berith*) i.e. *brithid* [it brings forth ?]

B has *birit*.—Ed. O'Clery *birid* i.e. *cráin* i.e. *muc beiriotaí*, 'a sow, i.e. a breeding pig'.—O'D.

**BENNTRAIGE** [Bentraigi B] 'Bantrymen' i.e. *binit-rige* 'rennet-kingdom' from the cheese-curds that the king of Cashel is entitled to from them (is) this. *Vel a Benta patre eorum*.

Benntraighe, now Bantry, an ancient territory in the County of Cork. According to Dwald Mac Firbis the Beauntraighe descend from Beanda son of Concobhar mac Nessa, one of the Ernaans of Munster. There is another Bantry in Leinster, lying between the rivers Barrow and Slaney, which, however, (from the mention of Cashel,) cannot be the territory intended by our author.—O'D.

**BÓGE** [Boige B] i.e. name for a cauldron of covetousness which was made by the artizans. This, then, is the form in which it is i.e. nine chains out of it, and it is not larger than the head of a large goblet: a hole at the end of every chain and nine artizans standing around it, the company singing the poem (*a*), with the point of the spear of each man through the hole of the chain that was next to him. And he that gave a donation to them, it was into this cauldron he put it; unde dicitur *coire sainnte* 'cauldron of covetousness'. This then was the legitimate contents of the cauldron, i.e. a *brethnasc* of pure gold, (weighing) twelve ounces.

See *Three Irish Glossaries*, pref. LVIII. note.—Ed.

**BOGE** also, is the name of a small vessel in which were five ounces of gold: it was for drinking ale out of; and it was given as a prize to a poet i.e. to an *ollamh* (*b*). Unde dicitur in the *Bretha nemed* (the laws of the privileged classes)—*ballan baisse boge coic n-uinge bánoir* 'a *boge* is a handvessel of five ounces of pure gold'.

(a) *oc cantain no o(e) eur na cléri* A. = *oc eur na clára* B., a deriv. from *clár* 'post,' W. *cler*?—Ed.

(b) B has *dillidabha i dollamnaib* 'to pools and to ollaves'.—Ed.

BRIAR i.e. a pin of one ounce of gold, ut est in the *Bretha nemed* : *briar* [derg B] *dely briar* is a *n-uinge* 'a red pin of one ounce'.

BRÁTHCHAEI [Bradcaí B] i.e. brethcheo áei. Aliter, quod est verius, i.e. Cáei Caembrethach, pupil of Fenius Farsaid. This is the disciple who went to the children of Israel to learn Hebrew, and he was the brehon at the expulsion of the sons of Miled. The reason that he is called Cáei Caembrethach 'mild-judging' is because he passed sentences according to law, and therefore there are many instances in the language. Every time there is no king in the districts, it is a *bráthchaei* that serves on (a) them i.e. for (administering) local law [?] (b). When, however, there is a king, he is absolute ruler (?) as (seems) good to him.

A *bráthchae* was a brehon elected to administer the laws in a territory during an interregnum. The only recorded instance of this is the appointment of Cuan O'Lochain, after the death of Maelsechlainn II in 1020.—O'D. In H. 2.16 col. 92, *brathchaei* is explained by breth ocaí aium aicepta belri.—*Ed.*

BRUINNECH [Bruindech B] 'a mother' because she nourishes infants on her breasts, i.e. suis mammillis [forna cigitib fodein B]

So O'Davoren (*Three Ir. Gl.* p. 56) who quotes *nabi bruinnech balb* i.e. his mother or the wife whom he took was not dumb, and at p. 61 : *ba hí a bruin(n)eoch ro-oilestar mac de* 'it was his mother that nursed God's son'.—*Ed.* So O'Clery.—O'D.

Dv BALBH 'stammering', ab eo quod est *balbus*.

In *balbh* the *bh* is a *v*, so, though cognate with Lat. *balbus* (for \**valvus*, \**gualvus*, \**guarvus* P), it is not borrowed from it.—*Ed.*

BÓTT i.e. fire, unde dicitur in the *Anamain cetharreich* 'the fire (*bótt*) of Áine grandson of Lugaid which burns'.

So in H. 2.16, col. 90 : *Aod 7 tnu 7 smer 7 bott* (i.e. beo-ait) 7 tene quinque nomina ingle. Compare, perhaps, the Gaulish man's name *Bottus*.—*Ed.* 'The fire of O'Luigdech burns'.—O'D.

BUAS i.e. full knowledge of poetic art: because science (*imbas*) goes after poetic art, inde dicitur *barr buaisse* 'end (or top or crown) of poetical knowledge'.

A has *Buas* i.e. *soas nairchedail imais arindí doteit himais iarmbuas* [leg. *imbas iarmbuas*] unde dicitur etc. B has *buns* i.e. *soes n-arcetail arinni, dothet imbas iarmbuais* inde dicitur etc. I take *imbas* (see *Imbas foroennai*) to be an intensive of *bas* i.e. *sis*: see O'Clery : *seal-bhas* i.e. *droich-fios*. O'D renders *barr* by 'right'.—*Ed.*

Bif i.e. every malediction, ut est in the *Bretha nemed* : i.e. *brí-amon smetlraige* [brimon smetraich B] i.e. the name of an operation which poets perform qu a person who refuses them [aught]. He [the poet] grinds the person's ear-lobe, between his two fingers, and the person dies on whom he performs (this) operation. True is this, as this member is on a man outside, so is this man outside men. As this member is softer and smoother (c) quam alia membra, sic et hic homo.

(a) B has *is brathchaei fogni etorra* 'It is a brathchaei that serves among them'.—*Ed.*

(b) O'D translates "and hence there are many instances in the language of the appointment of a Brathchae for the purpose of governing whenever it happened that there was no king in the territory".

(c) 'tenderer and softer'.—O'D.

**BRIGIT** i.e. a poetess, daughter of the *Dagda*. This is *Brigit* the female sage, or woman of wisdom, i.e. *Brigit* the goddess whom poets adored, because very great and very famous was her protecting care. It is therefore they call her goddess of poets by this name. Whose sisters were *Brigit* the female physician [woman of leechcraft,] *Brigit* the female smith [woman of smithwork]; from whose names with all Irishmen a goddess was called *Brigit*. *Brigit*, then, *breo-aigit*, *breo-shaigit* 'a fiery arrow'.

B. omits the absurd etymology of *Brigit*, which name is certainly (as Siegfried thought) connected with the O.Celtic goddess-name *Brigantia* and possibly with the Skr. *Brhaspati* and O.Norse *Bragi*. The name of the *Dagda* (as to whom see infra a.v. *Ruadrosessa*) Siegfried thought was borrowed from Lat. *doctus*, as *aucto*r from *auctor*, *legitōir* from *lector*. But why not then *Dogda*? I would rather regard it as a genuine Celtic part. pass. meaning *doctus*, but to be connected with the root DAGH in *ðe-ðaxh*, *ðe-ðl-ðax-a*.—*Ed.*

**BEC** 'little' quasi *ec* in Hebrew.

B has *Bec* quasi *ec* *ebraicē*, *parvus* interpretatur i.e. declined *tornig* fil and 'a cutting-off the beginning is there', and the glossographer means that *ec* has lost *b* by aphaeresis. *Becce* is W. *bach*.—*Ed.*

**BIDBA** 'a guilty person', *graece bi-θávaros* i.e. bis mortuus i.e. he deserves his death twice.

*Bibdu* 'reus' Z 250, pl. *bibdid* ib. 739. *bibdamnacht* 'damnatio' Z. 494.—*Ed.*

**BIL** from *Bial* i.e. an idol god, undo *beltine* 'May day' i.e. fire of Bel.

A different etymology s. v. *Belltaine*, utrum horum?—O'D. In II. 2. 16 col. 93: *Bil* i. obiel i.e. dia idaltioicleg [?] saide conataitho tene ina annam i taiti samraid dogres 7 doanths eelhrai eter in da thenid ('a fire was kindled in his name at the beginning of summer always, and cattle were driven between the two fires').—*Ed.*

**BAIRE** *graece baronnes* [barones B] fortis dicuntur. Or *baire* i.e. *búire* 'pride'.

*Mercenarii* sunt qui serviunt accepta mercede, iidem et *barones* *Græco* nomine, quod sint *fortes* in laboribus: *Barvūc* enim dicitur *gravis* quod sit *fortis*, Isidor. *Origg.* ix. 4. In II. 2. 16, col. 92, we have *Baræ græco barones mercinari* (i. *lucht tuarastoil*), *fortes* dicuntur. *Broc sochrace din in bari*, unde dicitur *bare buri*. In *Senchus Mór*, p. 52, *tre-baire* is rendered 'three individuals'.—*Ed.* *Báire* is the pl. of *bár* [leg. *báir*?] 'a chieftain'.—O'D.

tructuræ  
tua - f. r. c. a

**BIND** 'sweet', 'melodious' i.e. a *pindro* i.e. from a harp.

B has 'a pinnro i. óu cruit. II. 2. 16, 'a pindaro i. cruit'.—*Ed.*

**BRINDA** [*Brind* B] i.e. a verbo *frendo*, for he (it?) does not speak clearly, vel a *bruto* eloquio.

O'D supposed this to be O'Clery's *Brionn* i. *bréig* 'a lie'; but it rather seems his *brinn* i. *brionglóid* 'a vision'; cf. *brinna* 'a vision' Book of Lismore cited by O'D. Supp. to O'R.—*Ed.*

### Additional Articles from B.

**BRADAN** ('salmon') i. *bir-fud-en* i.e. en bis ar fud in usqi quia fit bir i. usqi ut dicitur biror 7 inbir 7 tobur ('a bird (*én*) that is amid (*ar fud*) the water')

(*bir*), because *bir* is 'water,' *ut dicitur biror* ['cress,'] and *inbir* ['estuary,'] and *tobur* ['a well'].

In O. Ir. *bratain*.—*Ed.*

**BEL** ('a mouth') i.e. *bi eol eolus* in bid é 7 dichned derid ful and fado no colus isin mbeo é ('it is knowledge\* (*eolus*) of the food (*bld*) and there is a double apocope there †; or it is knowledge in living').

*bél* n. pl. *benil* 'lips' Z. 252, may stand for an O. Celtic *beslo-s*, and be referred to the root *GIVVAS*, Skr. *ghas* 'to eat'.—*Ed.*

**BRATH** ['judgment'] i.e. *bruth* ('fervor') ar a *teas* ('for its heat') no *bruud* *cech réta doní* no e *bratio* i.e. mind doberthe for cend miled iar *mbuaid* *cosgair* sic *brath* a forba *guima* no *cosgair* gach duine *tiesfa*. ('or *bruud* 'crushing' of everything it effects. Or *e bratio* i.e. a diadem which was placed on a soldier's head after victory of slaughter, *sic bráth* ['judgment'] will come at the completion of the work or victory [slaughter?] of every one').

\* v. supra p. 18. The reference here is to the Last Judgment.—*Ed.*

**BRAGA** ('a prisoner') i.e. *bir aga aige ainm bir* ('aige is a name of a spear') no *bara aigi* ar *menci* *airlig* na *bragad* [leg. na *mbragad*?] (or anger (*bara*) with him (*aiji*) from the frequency of the slaying of the prisoner)

*bráighe* 'hostages' in O'D.'s suppl. appears to be the acc. pl. The root seems *BLIRAG*, whence φράγ-ρυ-μι, ἐ-φράγ-ην.—*Ed.*

**BEN** ['woman'] *bi-en* *imrigne* *vel* *quod* *pereutitur* [i.e. *bentar vel*] quasi *bono* [leg. *bona*].

O'D. does not translate this:—*ben* is also Welsh and Cornish for 'woman'. Cognate with γυνή and perhaps Skr. *janī*.—*Ed.*

**BERT** ['a bundle'] O'D.] quasi *port* a *verbo* *porto* i.e. *imarcuirim* ['I carry'].

Now *beart*, a derivative from [the root *bhar*,] Ir. *beirim*, Lat. *fero*. A bundle which may be carried on the back.—O'D.

**BRAT** ('a cloak') a *bratio* on *dulind libuir* ar a *cosmailes* *diblinaib* no *breo* i.e. *tene ar fuit é* ('from the leaf of a book, because of the similarity of both. Or *breo* i.e. fire, *ar fuit* 'against cold'—see *Culpaít* p. 33—is it').

*brat*, better *bratt*, = W. *brethyn* 'woollen cloth', O.W. pl. *brith* in *map-brith* (gl. *conabuia*) Juv. 8. *map-brethiñnou* (gl. *cunis*) Z. 1086. Hence A. S. *bratt* 'pallium'. The Lat. *bratio* is for *bratleo* abl. sg. of *bratleum* 'lamina' Du Cango s.v. *Bracleator*.—*Ed.*

**BODAR** ['deal'] i.e. a pudore.

II. 2. 16 adds i.e. *lind cluas* 'water of the ears', whence it would seem that the glossographer thought the true reading *ab udore* (*udor* was supposed to occur in Varro)—*Ed.* cf. W. *byddar*.—O'D. and Corn. *bodhar*, Brot. *bouzar*.—*Ed.*

**BAS** ('death') i.e. *beo as* ('life from it') i.e. *as teit in beo* ('from it goes the life').

\* O'D has 'passage.' † Two letters, *u* and *s*, being cut off.

**BALLAN** i. bill-ian i. lestar shir truaig ('a poor man's vessel.') Aliter ballan balloinis isiu *greic*, glandis isin latin i. circu. Ballan din i. fuath dercon biss fair. Aliter bell-ian i. bell mele, ut dicitur anó beill dogní in fersa i. anó tróch. Ballan din ian duine beill i. duine troigh. (Aliter *ballan βάλανος* in the Greek, *glans* in the Latin, i.e. an acorn. *Ballan* then i.e. (it is) the form of an acorn that is on it. Aliter *bell-ian* i. e. *bell* i.e. *mele* [?] ut dicitur 'this man makes a *bell*'s vessel i.e. a wretched vessel (a). *Bullan*, then, a poor man's vessel, i.e. a wretched man's.

*ballán* is used by Keating in the sense of drinking, vessel. Now applied in Connaught to a round hole in a rock usually filled with water: in Donegal to the shell of the b ..... (b) O'D.

**BE NET** i. badb i. be ben ('woman') 7 net cath ('battle') 7 olea diblinaib. inde dicitur bé néit fort ('and both are bad', inde dicitur "Bé Nét on thee"!)

See *Bencid* infra p. 26.—*Ed.* Badhbh a goddess of war among the Tuatha dé Danann. *Battle of Maghrath* p. 242: *badhbh* is also applied to a raven or scallcrow or royston crow.—O'D. Bé néit i. néit nomen virf. be not mulier ejus i. ba nemnech ind lanamain ('the couple was venomous') H. 2. 16, col. 92. Siegfried put *Badhbh*, i.e. *Badv*, with the Frisian lucus *Baduhennae*, Tac. Ann. iv. 73.—*Ed.*

**BUAILE** a nomine bolin [βουλή] i. consilium.

**BONN** quasi sonn a nomine fundamentum.

*bond* (gl. *planta*), *na buind* (gl. *plantarum*, gl. *plantis*). Gildas, *bonn* (gl. *solet*). Zeuss, 934, equates *bonn* (W. *bon*) with *fundus*, which, again, has been put with Skr. *budhna*, Gr. *πυθμήν*, *πύνδαξ*, Olg. *bodam*, Old Norse *botn*, Eng. *bottom*.—*Ed.*

**BOTII** quasi beith a nomine ebraico beth quasi domus.

*Both* and its diminutives *bothán* and *bothág* are still in use, meaning 'booth', 'hut', 'tent'.—O'D. W. *bod*, Corn. *bod*, *bos*.—*Ed.*

**BAIRGEN** ['a cake'] a nomine bargos [έπαρκως?] i.e. saturitas.

'panis' Z. 6. Connected by Siegfried with Lat. *far* and O.N. *barr*.—*Ed.* Hence the Anglo-Irish *barnybrack* (*bairgen* *bread*).—O'D.

**BRESTAIDE** a nomine bresitor [εθρεσιλογία?] i. lo[qua]citas.

A derivative from *bresta*, O'Clery's *breasda* i. priomha no beodha no suilbhír, 'original, lively or pleasant'.—O'D.

**BILTENOTHACH** i. a bellingis [bilinguis?]

*bil-lengthach* is explained by Mac Firbis by *bilinguis* i. *tenga lim let*.—O'D. *tenglach* a deriv. from *tenga* (a tongue), which is cognate with the Lat. *tango*.—*Ed.*

**BOCHIT** a nomine botus [βραχύρης] angustia.

*bocht* 'poor' = W. *bychodog*, Corn. *boghodoc*, *bhosoc*.—*Ed.*

**BIAD** graece bia [βίας, βίον] i.e. vita.

*biad* 'food' = W. *bryd*, Corn. *buit*, *boys*, *bos*, M. Bret. *boet*.—*Ed.*

(a) O'D has "that man makes vessels for the poor, i.e. ana tróch".

(b) The ms. copy sent to me is here illegible.—*Ed.*

BRAN i. siach 'raven', i. braucos [βράυχος] graece guttur latine '7 is de isberar din eon ar met slugaite ('and hence is it said of the bird, from the greatness of (his) swallow').

v. *supra*, p. 17.

BET a betula i. virgo sine custodia interpretatur i. ogseclach amnarech ['a talking, shameless girl'] et inde dicitur duine betach.

*Beadaig* 'a lying, enticing young female', Armstrong.—O'D. 'mulier impudens' *Highland Society's Dictionary*.—Ed.

BILLE i. genaide ('ridiculous') amail ata ('as is') da nó bill fort ('two ridiculous ears on thee') i. genaide, no bill i. bec ('small') amail ata ballan i. bill ian i. ian beo ('a small vessel').

Tuchta o maolsechlainn sunna cét mbó mbrethlaind darbaire damsá o chind charad finda nirbhar bai bille baile. There were given by Maelshechlainn here A hundred well-selected cows, by Baire ! To me, from Cenn Coradh Finne : They were not cows of thin limbs [?].

vel alias dixit

Immaille ritriar centruime fiuna a fiad cosinne

Together with three persons without weight etc. (a)

lesaigit suid eosomma

unasbrut maet cominne

allus ting artoind centinne

abroind beinde bille i. genaige

BREISIU i. teibrisi ('flowing') ut dixit ornait oc Cainiud Guaire no laidgeiu ('lamenting G. or L'.)

Deithbeir damli cenu andais Meet for me, though they should not cease (b), adam (c) abra do breisi From my eyelash to drop tears : niba failid laignen clamh Laignén the leper would not be joyous, cido marad tarmcisi Though he were living after me.

So O'Clery *Breisi* no *teibrisi* i. sileadh dér no uisge ('dropping of tears or water'). Guaire Aidne was king of Connacht in the 7th century : celebrated for his hospitality and munificence : died A.D. 662. Laidcenn son of Baeth Bannach died A.D. 660.—O'D.

BENED i. neid nomen viri. Be [uxor] ejus nemon a ben ba neimneach tra in lanamainiusin ('Nemon his wife. A venomous couple truly, was this !)

See *Bé nél* *supra* p. 25.

BRÉGNA i. boind [the Boyne, *Bovinda*.]

Bergna i. nomen do boin II. 2. 16, col. 94.—Ed. *Breaghna* i. Bóinn, O'Clery.—O'D.

BUAL i. usque ('water') ut dicitur ni ragha do chos imbual ('thy foot shall not go into water'.)

(a) It is hardly desirable to print the rest of O'D's attempt to render this difficult passage. "Behold their food [?] with attendance. They cultivate sitting sumptuously over a soft carpet with ornaments: Thick sweat on the skin without stiffness from the body of a feeble hero."

(b) 'though not now', O'D.

(c) Observe this form, and of. the British suffixed pronouns, Z 387, 298.

So O'Davoren (*Three Ir. Gl.* p. 56) who adds "Bualeann (leg. *bual lenn*?) a cloak which was found on water (*bual*) i.e. a cloak which Miled's sons found on the ocean".

**BACUR** i. muc derc (a pig ... ?) i. braches ima tiagaid muca (*braiches* ['malt-refuse?'] round which pigs go').

**BILL** i. lobar ('a leper').

**BILLE** i. ceirt 'scant' [?]

See *Three Ir. Glossaries* p. 133.—*Ed.*

**BALLAN** i. ian mbille i. lobair ('vessel of a *bill* i.e. of a leper').

**BACH** i. meisci ('drunkenness') ceo bacha ond fin ('a mist of *bach* from the wine').

Bag a bacho i. on dasacht ('from the madness') H. 2. 16, col. 91. So O'Davoren p. 56: *Bach* 'fury or madness' (e.g.) *bach iar ndith-innrad* 'fury after destructive plundering'.—*Ed.*

**BENDAC** i. gobal ('a fork')

So O'Clery: Beannach i. gabhal.—*Ed.*

**BUAIGNEC** i. escra ('a vessel')

**BRI** i. tulach ('a hill')

Cognate with Scotch *brae*—O'D. W. Corn. and Bret. *bre*, Gaulish *brega*, *briga*.—*Ed.*

**BRAC** i. lam ('a hand')

Rather 'an arm', W. *braich*.—*Ed.* Cognate with [borrowed from ?] Lat. *brachium*.—O'D.

**BRACAND** i. lamand ('a glove') [qy. a sleeve?]

cf. *Bracaille* supra p. 19.—*Ed.*

**BOL** i. eiges ('a poet'), buil a reim ('*buil* is its genitive' (a).)

*Bol* i. eigisi no eicceas, O'Clery. *Bol* a poloro quod non *pulcer* sed *polcer* antici dicebant, H. 2. 16, col. 93.—*Ed.*

**BARN** i. rechtaire ('a lawgiver') [i. aire no breitheamh an reachta, O'Clery.]

W. *barn* f. 'judgment', *barnu* 'to judge', *barnwr*, *barnydd* 'judge'.—*Ed.*

**BACCAT** i. bó otrac(h) ('cow-dung')

*baccat* i. otrach H. 3. 18. p. 65.—*Ed.* O'Clery has *bacat* i. bráighe 'a prisoner'.—O'D.

**BANDACH** i. sinnach ('a fox').

Bannach i. sionnach, O'Clery.—O'D.

**BIROLI** ['a water-stream']. i. bir uisce ['water'] 7 clo gaót.

The word *gaóth* is used in Ulster and North Connaught to denote a freshwater stream into which the tide enters, as *Gaoth-doir* 'Gweedore' and *Gaoth-beara*, 'Gweebarra' in Donegal, *Gaoth saile* in Erris, *Gaoth Rois* near Killala.—O'D.

**BUAS** 'science' i. ai ['a saying'].

v. supra s.v. *Buas* p. 22.—*Ed.*

(a) 'casse oblique'.—O'D.

**BANN** i. liatraid ('a ball').

so O'Clery: bann i. liathróid.—O'D.

**BAR** i. muir ('sea').

Connected with *bara* 'anger' as *fairge* 'sea' with *ferg*.—*Ed.*

**BAR** i. sai ('a sage').

So O'Clery: bar i. saoi.—*Ed.*

**BOLG** a graeco plocé [πλοκή] copulatio.

Obscure. I know of no meanings for *bolg* (= Gaulish *bulga* 'sacculus scorteus') but 'saccus', 'uter' (W. *bol*), 'pustula', 'folis'.—*Ed.* In P. O'Connell's copy the word is *bloc*.—O'D. O'Clery has *bloc* i. cruinn 'round'.—*Ed.*

## TERTIA LITTERA.

**CORMAC** i.e. *corb-mac* i.e. *corb* 'a chariot', *Corbmac* then (means) son of a chariot. Cormac Geltai Gaeth of Leinster was the first so called, because he was born in a chariot. This, then, is the correct orthography of that name i.e. *Corbmac* i.e. so that a *b* be in the first syllable of that name Cormac i.e. *b* scribitur ut *Corbmac*.

Cormac G. G., grand-father of Cathaoir Mór, flourished in the first century.—O'D. **COIRBRE** quasi *coir-breo* ['a just flame'], or *Coirbre* quasi *corb-aire* i.e. *cuirb-peri* (?) or driver (*aire*) of a chariot.

A common Irish name, now usually written *Cairebre*.—*Ed.*

**CATHAL** i.e. Welsh (is) this i.e. *cateili*, i.e. *cat* 'battle' in the Welsh is *cath* in Scoticā, the *ell* then is *ail* 'rock': *Cathal* then i.e. *ail catha* 'rock of battle'.

A common Irish name. With Welsh *Catell* Zeuss, 96, compares the Gaulish name *Catullus*.—*Ed.*

**COB** i.e. victory. *Cobthach* [a man's name] victorious.

Glück, K. N. 45, connects the Gaulish names *Cob-nortus*, *Cobenerdus*, *Ver-cobius*. Cob i.e. *caomh* ('fair') no *buaidh* ('victory') O'Davoren.—*Ed.*

**CLITHAR SÉT.** Alii dicunt that it is a name for a cow in-calf, because she conceals (*do-cel*) her calf in her: quod non verum est; sed verius, vel aliter, *Clithar-sét* [clethar set B] i.e. a king-cow, for *clithar* is a name for 'king' in the *Duil Feda Máir* ['Book of the great wood'] and it is *edad*, 'e.' that ..... (a), A *sét gabla*, then, is the smallest, and is a name for a bull *dairt* (yearling) and a cow *colpach* (heifer), or for a bull *colpach* and a cow *dairt*. *Samaisc* is the second (kind of) *sét*. *Laulgach* ('a milch-cow') or an ox which works at the plough, (is) the third *sét*, and this is the *ri-sét* 'king-sét'. And this is the manner in which they are classified in the judgment of Caei Cáinbrethach: (one of) every three *séts* (should be) a *sét gablae*, another a *samaisc*, another a *laulgach* or a plough-ox. They are varied in their order until the mulct is completed (*impud foraiib beos*

(a) is *edad nutreit*(h) B. A is here corrupt. O'D. guesses 'from which it was taken'.—*Ed.*

*corr cend na herca*) (a). And these are the *sets* required to be given in Patrick's law, for its *sets* are half an ounce.

From a ms. note of the late Eugene Curry I gather that he thought the *ri-set* was the unit by reference to which an *eric* was calculated. Four *seot gabla* = two *samaisci* = one *ri-set*. Thus, to take his own illustration, suppose the fine was 3 cumhals or 21 cows: this might be made up thus: 10 *ri-seot* = 10 cows  
 16 *samaisci* = 8 "  
 12 *seot gabla* = 3 "

The amount might obviously be made up in many other ways, e.g. 5 *ri-seot* + 30 *samaisci* + 4 *seot gabla* = 21 cows, and this power of varying the components is perhaps what Cormac refers to by the phrase *impud foraib* etc.—*Ed.*

**CRUIMTHER** i.e. the Gaelic of *presbyter*. In Welsh it is *prem* 'worm' in the Welsh is *cruim* in the Gaelic. *Cruimther*, then, is not a correct change of *presbyter*: but it is a correct change of *premter*. The Britons, then, who were in attendance on Patrick when preaching were they who made the change, and it is *premter* that they changed; and accordingly the literati of the Britons explained it, i.e. as the worm is bare, sic decet presbyterum, who is bare of sin and quite naked of the world, etc. secundum eum qui dixit ego [autem] sum vermis [Ps. xxii.6: ataimse conad cruim me 7 nach duine B] etc.

Cf. *Cruimther* Fraech, an Irish saint, and *Cruimtheris* (= presbyterissa) one of S. Patrick's textrices et sacrorum linteorum confectrices (Colgan, *Trias Thaum.*, p. 167), daughter of a British king (ib. p. 163).—O'D. I doubt if Cormac is right in deducing *cruimther* from *premter*. This leaves unexplained the vowel of the first syllable and the aspiration of the *t*. The gen. sg. of *cruimther* occurs in the *Fléire*, April 29: *Martra Germain cruimthir*. In Old-Celtic *cruimther* would be *cromitiros* or *cromitiros*, which resembles the oghamio *curimittiros*, as transliterated in one of the Siegfried mss. The 'Crubthir Fintam' of the life of S. Kepi (Rees, *Lives of the Cambro-British saints*, pp. 184, 185) seems a blunder for *Crunthir Fintain*. With *cruim* 'worm', O.W. *prem*, now *prýf*, Corn. *prif*, Bret. *prev*, cf. Skr. *krmi*, Zend *kerema*, Lith. *kirmi-s*.—*Ed.*

**CERCENN** i.e. a cycle of time, a *circino* i.e. from a pair of compasses.

O.W. *circhinn*, *Juvencus*, p. 84, now *cyrchyn*, Corn. *kerghen*, M. Bret. *querchenn*.—*Ed.*

**CLOCH** 'a stone' three names for it i.e. *onn* its inexplicable name (*iarmbelra*) *cloch* its common name: *cloech* its descriptive name, i.e. because it *cloes* ('overcomes') everything, etc.

*Cloch* f. W. *clog* m. 'a detached rock', *ologan* f. 'a large stone'. *Onn* its 'inexplicable (qy. 'obsolete' or 'primitive'?) name', is perhaps in O.W. *onn*-presen (gl. *foratorium*).—*Ed.*

**CROSS** quasi *crux* 'a cross'.

W. *croes*, Corn. *crows*, *crowys*, Br. *kroaz*. B adds *on chroich* 'from the cross'.—*Ed.*

**CORP** 'body' a *corpore*.

W. *corff*, pl. *cyrff*, Corn. *corf*, pl. *corfow*, Br. *korf* pl. *korfou* or *korfiou*, Zend *kehrp* (nom. *kerefs*). The diminutive *corpán* occurs in *lú-chorpán*, pl. *lú-chorpáin*, *Senchas Mór*, p. 70, whence the Engl.-Irish *leprechaun*.—*Ed.*

(a) Literally: 'an inversion (or conversion) upon them till it reaches the end of the mulct' i.e. till the amount of the *eric* is made up.

**CREATRA** [*cretair* B] 'a creature' i.e. a *creatura*.

Now always written and pronounced *creatáir*—O'D. W. *créadur*, Corn. *croadur*, *creatur*. Br. *krouadur*.—*Ed.*

**CAITHIGUD** 'depreciation' i.e. likening to chaff (*cáith*) from the likeness and comparison of the man from his emptiness and unprofitableness.

*Caithinghudh* is glossed by *tathair* 'reproach' in O'D.'s supplement to O'Reilly. So O'Davoren p. 67, who quotes arrobatar a tuisci i n-ilur lanamnasa conach urusa, a *caithigud* oldas a molad ('for their ideas were that, in many marriages it is not easier to reproach than to praise them'). Compare the slang verb 'to chaff'.—*Ed.*

**COECH** [*caech* B] 'blind' a *caeco* quasi *caech* [i.e. on *dailli* 'from the blindness' B].

Corn. *euic* gl. *luscus* vel *mono*(ph)*thalmus*, Goth. *haihs*.—*Ed.*

**CERBSIRE** [*cerbseoir* B] i.e. a brewer i.e. a *cervisia* [i.e. on *lind* B].

The *b* in *cerbsire* is a *v*, as in *berbad*, *tarb*, *derb*, *serb*, etc.—*Ed.*

**CUMA** [*coma* B.] 'common', 'indifferent' ab eo quod est communis: inde dicitur *is cuma lium* 'it is alike to me which of them it is'.

So O'Davoren, p. 63: *cuma lium* eid toll mo lenn 'the same to me though my cloak be holed'.—*Ed.*

**COMLA** 'a door' i.e. *com-luath* 'equally swift' i.e. equal its motion above and below.

Gen. sg. *comlad*, infra s.v. *Imbas forosnai*.—*Ed.*

**CUCENN** 'a kitchen', a *coquinā* [o *cistenaigh*, B].

O'D cites *inad in tempuill 7 na cūicni* 'the place of the church and the kitchen', from Leb. Breco 14, b. 2. W. *cegin*, Corn. *keghin*, M. Bret. *quegwyn*, now *kegin*.—*Ed.*

**COIO** 'a cook' ab eo quod est *coquus* [*cocaire* B].

O. W. *coc* (gl. *pistor*) now *cōg*. Corn. *kog*.—*Ed.*

**CAINTE** 'satirist' i.e. *canis* 'a dog', for the satirist has a dog's head in barking, and alike is the profession they follow.

*Cáinte* is from *cáinim* 'I dispraise'.—O'D. Hence, too, Gaelic *cáinteir* 'a reproacher'.—*Ed.*

**CICH** 'a teat' i.e. *cichis* [*klk* ?] in Greek, an herb from which milk comes.

"*Cich* i.e. the bitter teat i.e. an herb' etc.—O'D. W. *cig* 'flesh', Corn. *chic* (gl. *caro*) M. Bret. *quic*.—*Ed.*

**CIMAS** [*cimmas* B] a *cimma* [leg. *cyma* ?] i.e. the top of *ligna*.

*Cimus* i.e. a *cima* i.e. *imechta lignorum* i.e. *lēine*, II. 3. 18. p. 67.—*Ed.*

**CIN MEMBRUIMM** 'a quire of parchment', a *quinque* because it is five sheets that are lawful to be in it.

cf. As. *cine* *quaternio*. The final *m* of *membruimm* [*memraim* B] the gen. of *membrum* Z. Praef. xv, represents the *n* of *membrana* (W. *memrwn*). So in Welsh, *offrwm*, *saffrwm*, *latwm*. Beitrage V. 219.—*Ed.*

CIMBITH 'a captive' i.e. a *cymba* (a).

B adds *on noi oen-sheiced* 'from the boat (*nói* = *nave*) of one hide', and the glossary in H. 2. 16, col. 96 adds: *indi fri bas no longuis*—('of him for death or exile').—*cimbid* (gl. *vincutus*) Z. 1064: *cimbidi* (gl. *custodias*) Lib. Arm. 189, b.—*Ed.*

|| COMUS [*commos* B] 'power' i.e. a *compos* *potens* [*compotens* B],

|| CAI ..... ? and *cáiniud* 'to lament' i.e. *cinod* in Greek, *lamentatio* (in Latin).

Cai i. cained, B. *Cinod* is the Hebrew *qinōth*. Coi 7 cainedh i. *cinogh* greci i. *lamentatio* i. *lamcomairt* 'hand-clapping', H. 3. 18. p. 67, col. 3.—*Ed.*

CONAIR ('a path') i.e. *caí* 'a road' without *fér* 'grass' or without *ar* 'tillage'.

CRAND 'a tree' i.e. *eré* ('clay') its *fond* ('base').

W. Corn. and Bret. *pren*.—*Ed.*

[Here in A the articles *comla*, *cucenn* and *coic* are repeated.]

CROICENN ('a hide') i.e. *croc-finn* i.e. short hair. This is the summer-hide, cui contraria is *gamen* i.e. *gam-finn* 'winter-hair', its hair is longer quod hieme occiditur. *Seche* [gen. *seched*, v. supra s.v. *Cimbith*] is a general name for them i.e. *sicce quando fit in pariete*.

B adds: *inuair tirmaiges si su geimriod*. No *croicend* i.e. *croo* *find* i.e. *gairit* a find unde dicitur *bo croce* i.e. *adarca* *gairti* *fuirri* no *croicend* i.e. *cróch* *cech* *nderg* 7 *findfod* in *leth* *naill* de 7 *derg* in *leth* *naile* ('when it dries in winter. Or *croicenn* i.e. *croc-finn* i.e. short its hair, unde dicitur *bó croce* 'a *croce* cow', i.e. short horns on her. Or *croicenn* i.e. *croch* everything red, and hair is the one side of it and red is the other side'): *crocenn* (gl. *tergus*) Z. 740,793. W. *croen*. *Croc* 'short' is Corn. *crac*, Br. *krak*.—*Ed.*

CAILE 'an old woman', a name for an old woman who keeps a house, i.e. *cail* 'to keep'.

CAPALL 'a horse' i.e. *cap* 'a car' and *pell* 'a steed'. It is a name for a car-horse or pack-horse (b)

Lat. *caballus*.—O'D. O. W. *Caball* Arthur's dog. O'Donovan compares doubtfully W. *ceffyl*, m., which seems = an Old Celtic \* *coppilos*. Examples of both *cap* and *pell* (gen. *pill*) occur in *Lebar na huidre* (note on the *Amra col.*): *ruthar i capp* (i.e. i *carr*) is *ndiaid phill* (i.e. *eich*) *do* [f]race (i.e. *do ben*) a *scail* (i.e. a *fir*) 'thy wife, O man, is brought in a car behind a horse'.—*Ed.*

CATT 'a cat' ab eo quod est *cattus*.

W. *cath*, f.—O'D. Corn. *cath* f., Br. *kaz*, m.—*Ed.*

CRETIR i.e. *creatura* i.e. *sola creatura*.

The consecrated Host?—*Ed.*

CATHASACH i.e. *cath-fhessach* 'battle-abiding', i.e. the vigilant abiding of the soldier in his battle-position [?] till morning. *Cathfheis*, then, is the man that is usually vigilant in battle.

A, of which O'D. here tries to make sense, is corrupt, reading *cath* for *cach* etc. B. has *Cathasach* iarum *cech fer* is *gnath* and.—*Ed.* Still in the name O'Cathasaigh anglicised *Casey*.—O'D.

(a) From H. 2. 16. col 96. A and B here corruptly have *cimba* for *cimbith*.—*Ed.*

(b) *Capall ere* 'draft horse' O'D., but *ere* or *aire* is a burden.—*Ed.*

**CATHLAC** ab eo quod est catholicus i.e. universalis.

Note the progressive vocalic assimilation: *cathlac* from *cathlic*.—*Ed.*

**CRUITHNECHT** 'wheat' i.e. *cruth* 'every thing bloodecoloured and everything red, *necht* everything clean i.e. because the corn is red and clean.'

*Necht* 'clean' is an old participle passive (= Skr. *nikta* in *nirnikta* 'cleansed', 'purified') from the verb *nighim*.—*Ed.*

**CATAR** 'the gospels', a *quatuor libris*.

B adds i.e. *cethar liber intoscel* ('four books of the gospel').—*Ed.*

**CULPAIT** 'a collar' [?] i.e. *cail-fuit* i.e. *cail* 'a defence' and *fuit* 'cold': a defence against cold.

Mao Firbis, cited by O'D. glosses *culpait* by *coilfir*.

**COSMAIL** 'similar' i.e. *co-samail*, *com-samail*.

**COAIRT** 'a *Brughaidh* or farmer [?] i.e. right (*coir*) to raise his tomb (*fert*).

*Fert* like Skr. *vr̥ti* 'enclosure' 'hedge' from root VAR, Skr. *vr̥* 'tegere', 'circumdata'. The Latin *urtum* 'grave' (Inscription of Todi), whence *urtica* 'the plant that grows on graves' (as I conjecture), may be cognate.—*Ed.*

**CAISEL** 'Cashel' i.e. a *casula*; or *cis-ail*, i.e. *ail ch̄ise* rock of tribute, which used to be brought by the men of Ireland to that place. Or *ail ch̄ise* i.e. *ro-ch̄eis* ....?

*Caisel* 'a stone-fort' seem, like O.W. *castell* pl. *cestill*, to be borrowed from Lat. *castellum*, though the single *l* of the Irish word raises some doubt. Hence *caisleoir* i.e. *deunmha caisil*, O'Clery.—*Ed.*

**CASAL** [*Caisel A*] a *cassla* (leg. *casula*) B.

*casal* (gl. *paenula*, gl. *lacerta*) Z. 976.—*Ed.*

**CLÉRECH** 'a priest' a *cleric*.

Corn. *cloireg*, Bret. *kloarek*.—*Ed.*

**COCUL** 'a cowl' quasi *cucull*, ab eo quod est *cuculla*, ut est

Nunc retinet summum sola *cuculla* locum.

vel *co-cael*, ut Scotici dicunt, for its bottom is broad and it becomes narrower and narrower towards its top. Sed melius at first.

*Cochul* is now applied in the S. of Ireland to any covering for the head and shoulders; in the North, to a fishing-net.—O'D. W. *cucull*.—*Ed.*

**CIRCUL** 'a circle' i.e. a *circulo* [i. roth B].

**CICUL** i.e. κύκλος Graecè orbis Latinè dicitur, 'there is a *cicul* to us' said the man, quasi dixisset 'that is a circular movement for us'.

**CAIMMSE** i.e. a name of a shirt i.e. a *camisia* 'a woman's shirt'.

W. *camse* Z. 749, Corn. *cams*, A. S. *cemes*, Ettm. 378.—*Ed.*

**CEMEAS** i.e. *bau galeni* ....?

Not in B.—O'D. *ceimes* din i. *bangaleine*, H. 3. 18, p. 67, col. 3.—*Ed.*

CALLAID [callait B] 'crafty' ab eo quod est *callidus*.

B translates *callidus* by *glic*, whence the Lowland Scotch *gleg*—*Ed.*

CAISO 'Easter' quasi *pasc* i.e. a *pascha*.

W. *pasc*. M. Bret. *pasq.*—*Ed.*

CRIDE 'heart' i.e. *crithde*, i.e. from its trembling (*crith*)

cf. *καρδία* and *cor*.—O'D. The form *κριθίη* comes nearer to the Irish word. Goth. *hairto*, Eng. *heart*.—*Ed.*

CINGCIGES 'whitsuntide' i.e. *quinquageis* i.e. quinquagesimus dies a *pascha* i.e. the fiftieth day from Easter.

COIMÉIT 'a case' i.e. equal (*cuma*) its size (*mét*) and (that of) the thing of which it is the case.

Now *coimhéad*.—O'D.

COMÁIN 'mutual obligation' i.e. *cumma máine* i.e. (gifts or obligations) equal to each other.

CINGIT 'a goblet' i.e. cuingit ['they balance?'] i.e. equally heavy its foot and its head, as if they were placed (balanced) on the extremities of a balance [beam of the scales.]

I would translate: "as if it is on the beam of the balance that it (the *cingit*) places its two extremities" (*sochard a dáeis*, A, = *sochard a dacis*, B).—*Ed.*

CLÍ 'a poet of the third order,' he was so called from his resemblance to a house-post (*clí*) i.e. *is besem in a clíad no donclet is besad na cleithe*. B. It is strong at the floor, it is slender at the ridge, and straightly he covers (*a*) (and) is covered. Sic is a *clí* among the poets. Strong in visitation in his own territories, he is gentle in exterior territories. As the *clí* (post) is in the house from floor to ridge, so then is the dignity of this graed whereunto is the name of *clí*. [He covers] that which is below him: is covered by that which is higher. He is straight in the practices of his poetry.

Interlined in A:—"from *ánruth* to *sochlacon*: a *clí* then covers that which is lowest: he is covered (P) by that which is higher": with this agrees B: *doeim dana in clí inni besid nisle doemar som onni besad nuaisliu is diriug am(b)esaib a dana*, where note the forms *besid-n* and *besad-n*. The *Clí* had eighty stories. *Senchas Már*, p. 44. *Anair* was the name of his poetry, supra p. 6.—*Ed.*

CANA, then, a name of a grade of poets i.e. *cantaid* [caintid B] 'a chanter', because he recites (*chanas*) the productions of his art before kings and peoples. ut ipse est *admoll* i.e. *admoltaig* [*admoltaid* B] for he is the most lively [*gresgem* 'most continuous' (*c*)] for panegyric and storytelling, even before grades of poets (*d*).

(a) O'D omits 'he covers (and)'.—*Ed.* (b) *alcumac*, 'has strength' O'D.

(c) superlative of *gresach* (gl. *continuus*) Z. 665. (d) "even in presence of the poetical orders".—O'D.

A *cana* had 60 stories to repeat, *Senchas Már*, p. 45, and *emain* was the name of his poetry, for which the fee was *dá bō billdathach* 'two good coloured cows' (*Book of Lecan* fo. 168 cited by O'D). *Cana* also means a wolf-cub. O'Davoren, p. 70.—*Ed.*

**CORPTE** 'wicked' 'corrupt' i.e. *corrupte*, *hoc est corruptum*.

B adds 'i. *truaillned* 'corruption'. *Corpte* is probably derived from *corp* 'body'.—*Ed.* Translated 'corruption' by Colgan and the biographer of S. Berach of Cluain *Coirptie*, now Kilbarry, in the E. of the Co. of Roscommon.—O'D.

**CLAIRE** i.e. *cliu-Aire* i.e. the ridge of Aire i.e. the top of the ridge of Cliach.

*Claire* is the ancient name of the mountain of Sliabh Riach in the S. of the Co. of Limerick. *Mullach Cliach*, the summit or highest land in the territory of Cliach, in which this mountain is situate.—O'D.

**CRÚ** 'blood' *a cruore*.

Now obsolete though used by poets of last century.—O'D. Goth. *hraiv*, W. *crau* 'gore', 'blood', *kpiaç* 'flesh' O Slav. *krūv* 'cruor', Lith. *krauja-s* 'blood' Skr. *kravya* 'raw flesh', *krūra* 'bloody' A.S. *ārd*. O'Davoren, p. 64, explains *crú* by *om* 'raw'.—*Ed.*

**CLAIS** 'a choir' ? i.e. *classe*.

no-s-gaibthi for *clais* (gl. *dicebant psalmos*) Z. 452, i.e. eos canebant in classe.—*Ed.* Hence *classe-cheadal* 'choir-singing'.—O'D. v. *Clas* infra p. 45.—*Ed.*

**CAINDELBRA** 'a chandelier' quasi a candle on it (*forrae*) or *candela* forum [leg. *candelabrum*.—*Ed.*] i.e. a candle on it.

Used by Kenneth O'Hartigan in his poem on the house of Cormac Ua Cuinn at Tara.—O'D.

**CAILL CRÍNMON** 'hazels of scientific composition', i.e. *creth-mon*, *creth* i.e. 'science', and *mon* i.e. 'a trick', 'feat', *caill crínnion* i.e. hazels from which comes, or from which is broken, a new composition.

B has *caill críthmon*, *creth mon* i.e. *mon cles 7 creth exi* [leg. *écsí*] i.e. *caill as a taet cless na uadh ind aircetail*. O'D supposed *caill* to be for *coill* n. pl. of *coll*, but is it not *caill* 'a wood'? *crínnion* (a) a derivation, like *kpírvw*, *cerno*, from the root *kri?*—*Ed.* The ancient Irish poets believed that there were fountains at the heads of the chief rivers of Ireland, over each of which grew nine hazels, that those hazels produced at certain times beautiful red nuts which fell on the surface of the water, that the salmon of the rivers came up and ate them, that the eating of them was the cause of the red spots on the salmon's belly, that whoever could catch and eat one of these salmon would be endowed with the sublimest poetic intellect. Hence we often meet such phrases as these in ancient poems:—"Had I the nut of Science", "Had I eaten of the salmon of knowledge". See *Dinnenches* of Sinoinn in the *Book of Lecan*, fo. 240.—O'D.

**CANOIN** 'the canon', the canonical scripture, quasi *cáin-on*, for what it says is pure (*cáin*) and is truth.

*Canóin* (from *karōv*.—O'D.) W. *canon*, re-occurs infra p. 36, s.v. *Caid*. It also meant *canonicus*, Fr. *chanoine*: cf. the Aran inscription ORait AR II. CANOIN.—*Ed.*

**CASTOIT** 'chastity' *a castitate*.

(a) cf. *crinda* infra.

CARTOIT 'charity' a *caritate* [i. grad B]

W. *carrod*.—*Ed.*

CEL i.e. heaven, unde dicitur *gar cian co tis* [B. *tias*] for [ar B] *cel* 'A long old age (?) (a) till thou shalt go to heaven' (*cel*)

'Serus in coolum redeas' Hor. Od. 1. 2. 45, as O'Flannagan remarks. *Cel* is used by Cuan O'Lochain in his description of the ruins on Tara hill.—O'D.

CELEBRAD i.e. from *celebro* i.e. 'I celebrate'. *Celebrad*, then, I celebrate the mention of God's name.

*Celebrad oifrind* 'celebrating mass' occurs in very ancient mss. is ann son ro chceilebradh patric ord na case then P. sang the office of Easter' Bk. of Lismore, p. 5, col. 2.—O'D. *ceilebradh coin* is 'a bird's warbling', *Irish glosses*, No. 746: *celebrad én Harl.* 180, 2 (Mus. Brit.) fo. 7 a.

CUIS 'a cause' a *causd*, quasi *caus*, unde dicitur *ni ar chuis* (*cuis*) *na miscaisne* i.e. not in making a charge upon one.

*Miscaisne*, in B is *miscais* 'hatred'.—*Ed.*

COLBA 'a wand' i.e. *coel-fi* i.e. *coel-fithi* 'a slender twig'. Or *coelbthi* i.e. *coelaefi*.....?

Gael. *calbh* 'vimen'.—*Ed.*

COLL 'hazel' ab eo quod est *collus*.

*Coll* (gl. *corylus*) Z. 763. W. *coll* 'hazelwood' m. *collen* f. *coll-wydd* = Br. *kel-wex*, Corn. *colwidan* (gl. *corillus*) from an O.Celtic \**coslos*: see Z. 1118, where the place-name *Coslum* is compared and the O.H. Germ. *hazel*. *Coll* has nothing, I think, to do with Lat. *corylus*, Gr. *κόρυφος*.—*Ed.*

CRONTSAIL 'spittle' [rather 'phlegm'] i.e. *rónnt-saile* i.e. *rigen-tsaile* 'tough spittle'. *Crontsail*, then, i.e. *grant-sela* 'gray spittle', i.e. *grant* everything grey or hairy (?), unde dicitur *féise* *grennach* 'grey hair' (or 'beard'). Or *grant-saile* [i.e. *grant*] everything grey, or green or tough.

Still the common word for 'spittle', 'phlegm' in the S. of Ireland.—O'D. The first element of *Cront-saile* is in the W. *corn-boer*. The Breton words are *kraost* and *ronken*. The *sail* is cognate with Lat. *saliva*, W. *haliw*.—*Ed.*

CETSOMAN [B. *cetshamun*] 'Mayday' i.e. *cét-sam-sín*, i.e. the first (*cét*) motion of the weather (*sín*) (b) of summer (*sam*):

CAID 'holy' i.e. *caideis* in the Greek, not different is *sanctum* in Latin, unde dicitur 'caid' ('holy') is everything corresponding with the canon'.

The 'Greek' *caideis* is probably the Syriac *qadish*.—*Ed.* *Caidh* is used in the ancient mss. in the sense of 'holy', 'chaste', 'pure', as *caillín caidh cumhachtach* ['a maiden holy, powerful'] Book of Fenagh.—O'D. O'Davoren explains it, pp. 66, 70, by *uasal* 'noble'. At p. 72 he cites *caidh-dia dinicfa co felmacaib* 'a noble (rather 'pure') God who will come with disciples.' *Caid* (= an Old Celict \**cadi-s*), is probably from the same root as *castus* (= *cad-tus*) and *καθ-αρίς*.—*Ed.*

COIBSENA i.e. *confessiones* i.e. a relieving.

(a) 'Short is the time'.—O'D. (b) 'season' O'D; but *sín* = W. *sin*.—*Ed.*

*Coibseis* is the acc. pl. of *coibse*, ~~W~~ *cyffes* 'confessio'. B. gives the nom. pl. *coibsin* and adds i. on *chomfaoisitin*.—*Ed.*

**СОБАИС .i. comais** 'full payment'.

CORN 'a drinking-horn', a *cornu*.

Also in W., Corn. and Br. Lat. *cornu*, κέρις, Goth. *haurn*, A. S. and Eng. *horn*.—O'D. As to the O. Celtic forms κάρφον (κύρφος?), κάρφυξ, see Diefenbach, *Origines Eur.* p. 280.—*Ed.*

[Here A repeats the article *Callaid*].

CERN i.e. victory, unde dicitur Conall *Cernach* i.e. 'the Victorious'.

Chief of the heroes of the Red Branch.—O'D., *Cernach* was also the name taken by St. Carantane when he went to Ireland.—*Ed.*

CERNÍNE i.e. dishes. *ut dixit Coirbre mac Etnai cen cholt for crip cerníne*  
'without food quickly on dishes', or 'on our dishes' with Bress mac  
Elathan.

The quotation is from a short poem said to have been the first satire composed in Ireland.—O'D. The satire is thus given in *Lebar na huidre*:

Cen colt ar cráib cerníne	Without food quickly on dishes;
cengert ferbba foranassa athírní	Without milk of cows ..... of calves;
cen adba fir fodruba disorchi	Without a man's habitation under (the) roof of darkness;
cen dfl dámi resi robesen brissi	Without paying storytellers; this was prosperity for Bress.

see *infra* s.v. *Riss*. *Cerníne* (*cernene* i.e. *misas* B) is a diminutive of *cern* i.e. *misas* O'Dav. 63. *colt* 'food' = *πόλροc*, *puls*, *pultis* : *crip* (which O'Clery s. v. *Cerníne* glosses by *luath*) seems cognate with *κρατήροc*, with which Curtius connects Goth. *klaupa* (notwithstanding the undisplaced *p*) 'I leap', Ohg. *klousu* 'I run'. — *Ed.*

CERMNAS i.e. a lie and deception, quasi *cermain seiss* i.e. deceptive knowledge and art, unde dicitur in the *Gaire Echach* (a) 'cen nach cermnas' 'without any deception'.

In B this article is much fuller: Cermnas i. breg 7 togais quasi cermain fis i. fis 7 dan cermain lais, unde dicitur isin gaire echach Motri. findne fomgellaad imailt neochach (b) ailecadil gaire dia loifind form sgings (c) scaoilter pain (d) la pugin puncern (e) lasiail (f) cen nac cermnas la da muic midisen goss (g) geisen (h) cen os mesed conach in a biu baa. et reliqua.—*Ed.*

CEITHERN i.e. a band of soldiers (i) [?], unde dicitur *cethernach* 'one of, a band'  
*cethern* i.e. *cath* 'battle' and *horn*, i.e. *orn* 'to destroy' (*orcain*) (i).

Hence Eng. *kerne*.—O'D. The Lat. *caterva* is perhaps radically connected.—*Ed.*

CAPLAT i. nomen for (the) *cendlá* of Easter i.e. quasi *capitolarium*, 'headwashing', i.e. because every one is tonsured then, and his head is washed

(a) "The name of a satirical poem on Eochaid mac Luchta, king of N. Munster in the first century" O'Donovan. "Indeed! where is your authority?" incredulously asks Eugene Curry in *marginc.*

(b) "My three cows grazed around Kochaid's house" O'D.

(c) dia loitid form scinco i. dà bhrat find ar mo leaba, Mac Firbis, two white mantles on my bed  
(c) i aon-fhreadh meag (c) i tomas a meag Mac E. 'no  
aileanbhaibh Mac E. 'no

(d) i. arán 'bread' mac F. (e) i. tomas 'a measure' Mac F. (f) i. oiléannain Mac F. 'nourishment'

(v) *curv. annulus* (coll. *annulus B*). Is *curv. annulus* *GOET. margin.*, *Rung. necr. V* — *Bu-*

Q) To prevent, wound and burn care.

in preparation for his anointment (a) on the Easter Sunday. *Cend-lá*, then, i.e. *cena-lá*, non de capite sed de cena Domini dicitur, i.e. *cena-lae*, i.e. the day of Christ's feast and his apostles about him.

Maunday Thursday.—O'D. W. dydd Iou *cablyd*, Corn. *duyow hablys*, *duyow hamlos*, Br. *Iou gamblid*.—*Ed.*

**CÉRCHAILL** 'a pillow' i.e. *ciar-chail*, 'head-protection' (b). *Vel ab eo quod est cervical*. Or the *cer* that is there is from *cervus* i.e. a wild deer, and it is of his hide that the case for the feathers is made, and to this case, and to every other case, is (the) name *cail*. Aliter it was named from *cervix*.

See *Irish Glosses* No. 979. The gen. sg. *cercaille* (*comrad connchercaille* 'a pillow-conversation') occurs at the beginning of the *Táin bó cuailgne*, the dat. pl. *cercailleib* in *Senchas Mór*, p. 126.—*Ed.*

**CENDAID** 'tame' i.e. *cen fid* 'without a wood', i.e. without a wood he was nurtured; or he is gentle as he does not go into wood or wilderness: *cui contrarius est allaid* i.e. *all-fid* i.e. he is nurtured (*allair*) in wood (*fid*) and in wilderness.

**CUIL** 'a fly', a *culice* Latine.

*Cuile*, gen. *cuilech*, a c-stem, is like W. *cylion* 'flies' 'gnats', = cognate with, not borrowed from, Lat. *culex*.—*Ed.*

**COIC**, i.e. a secret, ut Nédi mac Adnai (dixit) *Ní chualai coic nuin ol me no ol moin gaiar gair* "thou didst not hear an evil secret of me (c), O short-lived Caier"!

See *Gaire* infra.—O'D. *nuin* is explained 'evil' in H. 3. 18 (a ms. in Trin. Coll. Dub.) p. 61. The form *moin* 'me' is very curious: cf. perhaps Lith. *manen*, and consider the O.W. *main* (gl. *meus*) infra s. v. *Modebroth*.—*Ed.*

**CARTIT** i.e. a pin i.e. (in the) Pictish language, i.e. a pin on which is put its shank.

No doubt a loanword, for *\*gartit*, and, like W. *garthon* 'goad' Corn. *garthon* (gl. stimulus), Br. *garzon*, from Ohg. *gart*, A.S. *geard*, Goth. *gazds*.—*Ed.*

**COTH** i.e. food: *cothudh* i.e. sustenance. unde dicitur *mael-cothaid* i.e. a man[?] that sustains, unde est, in the Dialogue of the Two Sages, *for rem cothaid* 'in the progress of sustenance'.

*Mael-cothaidh* became common in Ireland as the proper name of a man. The *Dialogue of the two Sages* is still extant in H. 2. 16 [ms. in T. C. D.] and is, perhaps, the oldest Irish composition now in existence. It is said to be a disputation which took place at Emania in Ulster between Ferceirte the poet and Néidhe mac Adna.—O'D. With *coth* (gen. *coid*, *Sench. Mór*, p. 180) cf. *war-éouac*, Skr. *pita* 'bread', Goth. *fōdjan*, 'feed', *fod-eins* 'food'.—*Ed.*

(a) 'for their being purified.'—O'D.

(b) A and B have *ciar chail* i.e. *ciar coimat*, which O'D. renders "ciarchaill: ciar i.e. to keep". But this is nonsense: *coimat* here, as at *caile* supra, is the explanation of *cail*, and not of *ciar*, which I venture to put with Lat. *cervi-brum*, and Goth. *Avair-hel* 'skull'. W. *cern* 'side of the head'. Bret. *kern* 'sommet de la tête' may also be connected.—*Ed.*

(c) 'I have not heard an evil secret'.—O'D.

**CIMB** i.e. silver. It was from the silver that was given (as tribute) to the Fomorians it received (lit. merited) its appellation. *Cimb* then, (has been) a name for every (kind of) tribute thenceforward, although it was the name (but) for silver *prius*; because it was so frequently given in great quantity (a) to the Fomorians. Unde dicitur in the Bretha nemed: *cimb* [cimm B] *nim olas n-uim i puincerni puine* 'a tribute of bronze since I placed the bronze [?] in the notched balance'.

*cimb* is perhaps 'ransom-money' rather than 'tribute': cf. *cimbid* (gl. *vinctus*) Z. 1004, *cimbith* supra. p. 30, *cimbidi* (gl. *custodis*) Lib. Arm. 189, and the Gaulish *Cimbris* (gl. *latrones*), with which *Cimberius* is probably connected.—*Ed.*

**COICENG** 'an equal yoke' [?] i.e. *com-chuing*, because it is an equal yoke on both sides.

**COING** i.e. *com-ching* 'going together'. [?]

**COIMMESS** ..... [?] i.e. equal power on each side.

**CUMLACHTAIG** [cumlachtaid B] i.e. nomen for a young pig when he goes from his sty (*as a cru* B = *ácrú* A) to suck, and seeks his dam to suck her teats (b), quasi *cum lacte ambulans*. Unde dicitur *cumlachtach* (is) the man, i.e. munificent, kindly, who gives something to every one. Sic porca suum suo largitur lac.

So O'Davoren p. 62: 'Comlachtaidh, a name for a sucking-pig, i.e. he follows after his milk (*lacht*) i.e. after his mother, i.e. he remembers his milk'.—*Ed.*

**CLAIRIU** i. division, inde est *leniud clairenn* i.e. prevention [?] of division and distribution.

B reads *leiniud clairend* i. *tairmesc* etc. 'confusion of division, &c.—*Ed.*

**CRUFHECHTA** a carrion-crow.

Perhaps a poetical name meaning *corvus* (*cru*) *praelii* (*fechta*) *fecht* = O. W. *gweith*. O'Davoren, p. 63, has *crucehta* i. *bodba*, in the plural.—*Ed.*

**CUL** 'a chariot', ut dixit Cúchulainn

*Cul* a chariot—hardy was the order—  
In which I used to go with Conchobar;  
And *néit* was a name for the battle,  
Which I used to gain for Cathbu's son.

**CUL** i.e. a chariot, unde est *culgaire* 'the breaking of a chariot'.

*cul* = O. Slav. *kolo*: cf. Gr. *κυλίω*, A.S. *hweol*, 'wheel' O.N. *hiól*. See *Culmaire*. *infra*.—*Ed.*

**CUPAR** (*caubar* B) i.e. an old bird [a kite?].

Perhaps W. *bar-cud*.—*Ed.*

**CULIAN** i.e. *culín* 'pup' i.e. a dog (*cú*) that follows (*lenus*) every one.

W. *colwyn* m.—*Ed.*

(a) Literally, 'for its frequency and for its quantity (with it which) it was given to the Fomori'. B has *doberthe i cis do fomorib* 'it was given in tribute to the F'.—*Ed.*

(b) O'D 'when he goes to suck and the dam refuses to let him suck her teats'.

**COINPODORNE** i.e. otters i.e. *fodobarnai* i.e. subaqueous. *Dobar* is a word common to Gaelic and Welsh. *dobur* i.e. 'water', unde dicitur *dobar-čhú* and in the Welsh it is called *doborcí*.

The modern Welsh words are *dŵr* 'water', *dysrgi* or *dwrgi* 'otter': Corn. *dosferghi* (gl. *lutrius*), Bret. *dour-gi* and also *ki-dour*, literally 'waterdog'—*Ed.* *dobharchú* still living in Donegal, obsolete in every other part of Ireland. Explained *madra usige* 'waterdog' by O'Clory.—O'D.

**CÁISE** 'cheese' ab eo quod est *cáesus*, unde Vergilius: *Pinguis et ingrate premeretur caseus urbi.*

B. adds i. gruth indsin. W. *caws*, Corn. *caus* (gl. *caseus*), Br. *kaouz*.—*Ed.*

**CAIRT** 'parchment' i.e. a *carta*: *carta enim in qua nondum scriptor quisquam scripsit in se.* *Carta* then i.e. 'parchment' i.e. for parchment (*membrum*) is it a name.

**CRUM DUMA** ['dunghill']. 'maggot-mound' [?] i.e. 'dung', unde dicitur *cin chon crumduma* 'the crime of a dunghill dog'.

*crum* was supposed by O'Davoren, p. 63 and O'Donovan to be the same as *cruim* 'vermin', supra p. 28, and *duma* to be *duma* 'tumulus'. I would rather compare *crum* with κολ-ώηη *cul-men*, *hol-m* and *duma* with Skr. *dhūma*, Lat. *fūmus*, *fūmus* (cf. κοπ-ρός with καπ-νός). cf. W. *tomen-dail*. Bret. *born-teil*.—*Ed.*

**CERBALL** i.e. *cerr-bél* 'wry-mouthed', his mouth on his jaw. *Cerball* then i.e. *cer* for *focher*, *fochuir* *ball* or *bell* 'he waged war' [*bell*] from *bellum* 'war'. *Cerball*, then, means a warlike champion. Inde poeta.

Cerball was a leader on his expedition :  
Not very slow were his two hands :  
He slew Cormac,—great the shame—  
Nine score hundreds five times.

This quatrain is, according to E. Curry, taken from a poem by Gilla na Naemh O'Duinn, who died in 1160. No part of the article is in B and it is probably an interpolation.—*Ed.*

**CEL** 'heaven' [occurs supra, p. 36.]

**CEL** 'death' and every thing of terror.

The root seems *cal* in Lat. *celare*, domi-*cilium*, καλία, Ohg. *helan*. As to the O. Norse *Hel* gen. *Heljar*, our *hell*. see Grimm *D.M.* 289.—*Ed.*

**CIL** i. partial or everything oblique : unde *lethchil* 'half biased'.

**CASTOIT** 'chastity' from *castitas*, [occurs supra p. 35].

**CAUTOIT** i.e. entire devotedness : it is a name for love. [occurs supra, p. 35].

**CICHT** i.e. 'a carver'.

Explained in H. 3. 18 thus : *cicht* i. *geibire* i. *rindaire* 'a carver or engraver'.—O'D. O'Davoren, p. 63 has *cicht* i. *geibiach*, which seems cognate.—*Ed.*

**CLOINN** 'a sword', i.e. because it overcomes (*clóides*) every injustice.

**CULMAIRE** i.e. a chariot-builder.

See *cul supra*, p. 39.

**CUISNIT** (a) i.e. *cosnait* i.e. *cosnam dila* 'disputation in a court'. Or *cos na dila* 'foot, or bar, or tribune, of the Court', on which the pleader stands: and it is at it or from it he pleads and it is on it he stands. Hence the pleader (*dai*) is not to be unsteady.

*Cuisin* from which this word is obviously derived, is explained by O'D. (Supp. to O'R.) 'to sue', 'to follow'. He refers to Welsh Laws p. 401, art. 9. O'Davoren, p. 71, has *cuisnet* i.e. *cuisn7ens* [i.e. *cuis* 'causa' *nitens*] in *tugait taithnemach* 'the brilliant cause'.—*Ed.*

**COLOMNA AIS** or **ÁISSE** 'columns of age' i.e. times (stages of human life), *viz.*, infancy, boyhood, puberty, adolescence, old age, decrepitude.

The word in A., *óclachas*, which O'D. renders 'adolescence', is *oglachass* (leg. *óglachas*) in B., which seems better, *óclachas* (cf. *óclachdi* gl. *juvenilia* Z. 822) being a derivative from *ó* 'young', and *óglachas* from *ó* 'integer' 'perfectus' Z. 28.—*Ed.*

**COIR** 'a caldron' i.e. *có iire* 'passage of the raw': *úr* (is) everything raw i.e. raw flesh.

Not in B. Siegfried compared *coire* with A.S. *hver* 'lebes' 'cacabus', Eng. *ewer*.—*Ed.*

**COIRE BRECCÁIN** 'Breccán's caldron' i.e. a great whirlpool which is between Ireland and Scotland to the north, in the meeting of the various seas, *viz.*, the sea which encompasses Ireland at the north-west, and the sea which encompasses Scotland at the north-east, and the sea to the south between Ireland and Scotland. They whirl round (b) like moulding compasses (c), each of them taking the place (d) of the other, like the paddles (e) ... of a millwheel, until they are sucked (f) into the depths so that the caldron remains with its mouth wide open; and it would suck (g) even the whole of Ireland into its yawning gullet. It vomits *iterum* that draught up, so that its thunderous eructation and its bursting and its roaring are heard among the clouds, like the steam-boiling of a caldron on the fire (h).

Now Breccán son of Main, son of Niall of the Nine Hostages, had fifty currachs trading between Ireland and Scotland, until they fell at one time into the caldron there, and there came from it not one, or, not even tidings of destruction (i); and their fate was not known, until Lugaid, the Blind Poet, came to Bangor, and his people went to the strand of Inver Béce, and found a bare small skull there, and they

(a) So B. *cumid*, A.—*Ed.*

(b) *Fo-a-cerd iaram imnasech* (= *Fo-cerd iaram imnasech*, B) literally: 'It (the caldron) puts them (the seas) under in turns': See *fo-cerd* 'submittimus', *fo-certer* 'demittitur' Z. 845.

(c) *Fochomailius luathrius*: *luathrium* H. 3. 17. p. 664. O'D. [transcript of Brehon laws] 949, a moulding pair of compasses used by iron or brass-founders.—*Ed.*

(d) Lit. "and each of them is put into another's tomb", *tuanna* late Lat. and Sp. *tumba* Dies, E. W. i. 414.—*Ed.*

(e) *Orcell*, nom. sg. *orcil*, *Senchus Már*, p. 124. I do not know the meaning of *lairrechta*, in B *lairrechtae*.—*Ed.*

(f) *A co suidet*, B ? *suighe*: both seem corrupt: Read *co suigetar*.—*Ed.*

(g) 'It would swallow Eire wholly into its vast mouth'.—O'D.

(h) B reads *fo cornmelleas ngladegedar coire nibis for lein*.—*Ed.*

(i) *Orcne*, later *virgne*. O'D. cites a proverb *nibis eigrne cen scindil* 'no destruction without an escaping'.

brought it to Lugaid, and asked him whose was the head ; and he said to them : " Put the end of the poet's wand upon it". This was done, et dixit Lugaid the Poet : " The tempestuous water, the waters of [leg. or] the whirlpool (a) destroyed Breccán. This is the head of Breccán's dog ; and it is little of great", said he, " for Breccán was drowned with his people in that whirlpool."

After the description of the whirlpool B inserts the following : Brecan din cendaige &n do huibh neill .i. curach accendach iter eirind 7 albain dochuiredar iaram forsan choire ni shin 7 rotasluitig uile imale 7 niterna cidh sciula orcne as, ' Brecan, then, a noble merchant of the Hy Néill. [had] fifty currachs trading between Ireland and Scotland. They fell afterwards on that caldron, and it swallowed them (*ro-ta-sluitigh*) all together, and not even news of (their) destruction escaped from it'. To this, and not to the Maelstrom, Geraldus Cambrensis appears to refer in *Top. Hib.* It was situate between the Irish coast and the island of Rathlin, (Reeves, *Columba* 29 note: the Corribrekin of Scott's *Lord of the Isles* and of Leyden's ballad lies between Jura and Scarba.—*Ed.*

Inver Béce is the ancient name of Drogheda, according to the Book of Lismore, p. 185.—O'D.

**CUMAL** ['a she-slave'] i.e. a woman that is grinding at a quern ; for this was the business of bondswomen before the mills were made.

See Cuan O'Lochain's poem on the beautiful Ciarnaid, the *cumhal* or bondmaid of king Cormac mac Airt, and on the erection of the first mill in Meath near the hill of Tara. The best copy is in H. 3.3.—O'D.

**CREPSCUIL** ['evening twilight'] .i. *crepusculum*, ab eo quod est *crepusculum* i.e. dubia lux i.e. nomen for vespers [evening time], ut dixit Colmá mac Léiné :

Rop tánase triúin crepscuiil      'It was at the second (hour) of strong twilight

cerd promtha Petair apstail (b)      The ... of trial of Apostle Peter (c)

**COTUD** 'a whetstone' i.e. everything hard [?], ab eo quod est *cotis* i.e. a stone (*lie*) i.e. a whetstone on which iron weapons are ground.

*Cotud* B = *cadut* A. *cotut* i.e. a cote .i. lie for oid H. 2. 16. col. 97.—*Ed.*

**CEINTICUL** [*cintecal* B :] i.e. Welsh was corrupted there, i.e. *cenical*, [*cainecal* B] : it is to this then is the name of this thing among the Britons i.e. to wool (d) whereof they make a blanket (e), unde dicitur " thou hast made a *cenntical* [*cintecal* B] of it" etc.

This is the Middle Welsh *kenhughel* (*Laws*, i. 308), the Old Welsh form of which was probably some form like *contecul* (\**con-tegulum*?). All the other Welsh words cited in this Glossary are Old Welsh.—*Ed.*

**CETICOL** i.e. *céit* 'chewing', *tícol* i.e. raw dough.

(a) B has *Dobais dotrethan ardat mba brecan uisce no chair.*

(b) This, substituting *crepscuiil* for *crepusculum*, is the reading of B.—*Ed.*

(c) "Second only to *triúin* vespers (black twilight, strong twilight), was the mode of trial of Peter the Apostle." This has reference to Peter's denial of Christ, before the crowing of the cock.—O'D.

(d) do olaínd cilices B 'of coarse wool'.—*Ed.*      (e) 'winnowing sheets', 'coarse blankets'.—O'D.

Not in B. O'D. translates *cét* by 'first', which would be *cét*. The passage seems hopelessly obscure.—*Ed.*

COICETUL i.e. a singing together.

Qy. 'harmony'? W. *cynghanedd*.—*Ed.*

CUISIL 'counsel' i.e. that is Welsh, and Latin was corrupted there: quasi *consil*, ab eo quod est *consilium*. Inde dicitur "it is from, or by, thy *cuisil* ['advice'] it was done".

W. *cysyl*, Corn. *cusul*, *cusyl*, Bret. *kuzul*.—*Ed.*

*Additional Articles from B.*

CUAILLE ('a stake') i.e. de an cual no caoile quam alia ('from a great faggot' (*ancual?*) or (it is) slenderer (*caoile*) *quam alia*'.

O'D. leaves the words *de an cual* untranslated. The *an* may perhaps be intensive. As to *cual* see *infra*.—*Ed.*

CUMTUCH ('a covering') i.e. cum togā [ms. cumthoga] bis i.e. co lend ('what is *cum togā* i.e. with a tunic').

COMOS ('power') i.e. compos i.e. potensē (*sic*) no commes leis for each no comes-rugud coda doib. ('Or it has an equal respect (*com-mes*) for all, or an equal distribution (*a*) (*commesrugud*) of shares to them').

CUIRRECH a cursu i.e. reid he. Cuirrec(h) imorro do rad fri seiscend i.e. corra reacit ind (b) ('it (is) smooth. *Cuirrech* also is applied to a marsh, i.e. cranes (*corra*) frequent it').

Usually written *currach*, and now applied to a marsh or fen where shrubs grow. Anciently it also meant a race-course. In this sense it was originally applied to the *Cuirreck Liffe*, now the Curragh of Kildare, which was never a moor, but was the field of sports belonging to the royal fort of Dún Aillinne, one of the palaces of the kings of Leinster. It was also applied in this sense to *Cuirrech chinn Eitigh* near Roscommon. See 4 Masters, A.D. 1234, 1397.—O'D. In chaillech reided *Currech* 'the nun that used to run (over the) Curragh' occurs in Broccán's hymn in praise of Brigit, I. 97, and here, according to Dr. Todd (*Lib. Hymn.* 67, note (7)), the scholast says "*cur-rech a cursu equorum dictus est*".—*Currech a curribus*, II. 2.16, col. 97.—*Ed.*

CUINA ('a yoke') i.e. on congail dobrí forna damhaib ('from the hold it takes of the oxen').

See *infra* s. v. *Essem*.—*Ed.*

CADAN ('a barnacle goose') i.e. cae a dun no a inad i.e. adbai qui [leg. quia] non apud nos semper manet no caid a faind i.e. a cluim ('a quaw [?] his fort or his place i.e. (his) habitation, quia etc. Or pure (*caid*) his down (*faind*) i.e. his feathers').

*faind* = W. *pán* 'down'.—*Ed.* The *cadhan* visits the coast of Erris and Umhall between 15th October and 15th November. When he appears earlier, the natives believe that he brings storms and hurricanes with him. See 4 Masters, A. D. 960.—O'D.

CENDAIS ['bridle' ?] i.e. fosaid on cind é. ['a staying from the head is it?']

(a) Rather 'equal measuring'.—*Ed.*

(b) I have transposed these two explanations of *Cuirrech*.—*Ed.*

Comas

Comas

because it returns (*aisces*) his right to every one. Or *an-scuithe* ['un-removed' (*a*)] i.e. *neamh-scuithe* 'not removed' scil. from the hooks, i.e. without ever ceasing' (*b*) scil. from boiling.

See the *Senchas Mór* pp. 40, 46, 48, *Battle of Magh Rath* p. 51. The etymology from *an* and *sicc*, borrowed from *siccus*, seems correct.—*Ed.*

**COACH** i.e. *ruath* [ar]—('an onset') *ut est coach diarmada* [de breg barainn] 7 rl. ('Diarmait's onset etc').

'a skirmish' O'D. But cf. W. *rhuthr*. The dat. pl. *ruathruib* is translated 'incursions' in *Senchas Mór* p. 227.—*Ed.*

**COIMGNÉ** ('synchronism') i.e. *coimegna geana naneolach* i.e. *fis cech righ rogabh acomaimsir fria araile* ('*coimegna geana* [?] of the wise i.e. knowledge of every king who was contemporaneous with another').

*coimgni* i.e. *senchas*, O'Davoren.—*Ed.*

**CAL** i.e. *conair* ('a way').

*caoi* is still living in Connaught.—O'D. *cae* 'road', also *cói*, is from the root KI, whence Gr. *klw*, Lat. *cio*, *cito*, *citus*: and in Cornish *ks* 'go thou', pl. *keugh* 'go ye'; Bret. *kt* 'go thou', *ktt* 'go ye'.—*Ed.*

**CA** i.e. *tech* ('house') *unde dicitur cerdcha* i.e. *tech cerda* ('an artizan's house').

*cérdcha*, pronounced *céarta*, is a living word for 'smithy'. O'D. *cerddchae* (gl. officina) Z. 70, *cerdcha* (gl. fabrica) Ir. gl. No. 218.—*Ed.*

**CRESOA** i.e. *tech cumang* ('a narrow house').

applied to the house in which Christ was born. *Cá* no *ca* i.e. *teach*. dearbháil air sin mar a doirthear *creascha* risan teagh ina raibe Muire oidche gheine Losa etc. O'Clery.—O'D.

**CULMAIRE** i.e. *saor denma carpait* ('an artificer who makes a chariot').

see *Cul* supra, p. 39.

**COBTACH** i.e. *fer dliges fiacha* ('a man that owes debts').

**CRÓ** i.e. *bas* ('death') *ut dixit corbmac nirbo flaith um cri comero* ('There was not (*c*) a prince in my heart till my death').

Probably Cormac mac Airt, king of Ireland in the 3rd century, who was believed to have been converted to Christianity.—O'D. The quotation is from a quatrain cited in H. 3. 18. p. 66: *Peccad buan ollbrath each bf. Nirob flaith im cri com cro. im doenacht a maic de bi. Cid tú bud rig ni bo ro*; and the fact that this quatrain begins with a word borrowed from Latin renders it unlikely that it was composed in the third century.—*Ed.*

**CAINCELL** a cancella i.e. *cliath* ('hurdle').

**CRAND-CAINGEL** i.e. *crann cliath andsin* i.e. *cliath isin crann eter laocha* 7 *cleirci fo chosmailes rombui fial tempuill ar is cliat(h)* a *ainm cona focharta claraid ut dicitur crocangel* i.e. *crocliat(h)* ('a beam-hurdle there i.e. a hurdle in the beam between laymen and clerics, after (the) likeness of the

(a) cf. W. *ysgoad* 'a going or starting aside'. (b) 'without fasting always' O'D.  
(c) O'D 'I was not'; but this would be *nirbd*, Z. 480, or *nirpea*.—*Ed.*

veil of the Temple, for *cliath* is its name with its *sochra claraid* (?), ut dicitur *cro-chaingel* i.e. *cro-cliath*).

"Iter *cro-chaingel* 7 altóir drommo lias", Lib. Arm. 16 a. 2.—*Ed.*

*Caingel* from Lat. *cancelli*, like the Eng. *chancel*. Mac Firbis writes in marg. *cancelli laitisiocha no cliatha* 'lattices or hurdles'.—O'D.

**CENDAITE** ('a last bequest') i.e. cend-laithe i.e. laithe cinaid in duine ('the day of a person's fate').

See *Cogadh Gaedhel re Gallaibh* ed. Todd p. 200: mo bheannacht do Dhonnchadh ar mo cheinnaiti d'io tar m'eis 'my blessing to D. for discharging my last bequests after me'. O'Clery remarks that the word has lost an *l* ['uis tobeanadh as an bhfocal so ceannlaithe'].—O'D.

**CELT** i.e. *vestis* i.e. *edach* ('raiment'). *Decelt* i.e. *brat* 7 *leine* ('a cloak and a shirt').

In col. 21 we find *Celt* i.e. *cech ditiu* unde dicitur *de chelt* i.e. *de ditiu*. The Highland *kilt* is a corruption of this.—O'D. The root seems to be CAL v. supra s. v. *Cel* p. 40.—*Ed.*

**CUIP** i.e. *tulcuba* ('a cup').

**CAM** i.e. *comland* ('a conflict').

'Lignum contentionis quod vocatur *caam* apud gentiles' Lib. Arm. 13 a. 1. This is the Mid. Lat. *campus* 'pugna duorum', whence Ohg. *kamf*. see Diez, E. W. i. 107.—*Ed.*

**CAIMPER** i.e. *comlainnte*[ch] ('a champion').

From the foregoing. Ohg. *kamfo*, Nhg. *kämpe*, A.S. *cempa*, O.N. *kappi*.—*Ed.*

**COCHME** i.e. *ballan* ('a vessel') *Cochmine* i.e. *ballain becca* ('small vessels').

**CAUBAR** i.e. *cubarr* i.e. *err iach*.

'A raven' O'D. *sen-én no én sen* 'an old bird' O'Clery. sed qu. see *Cupar* supra.—*Ed.*

**CARR** i.e. *gai* ('a spear'). *Diceltair* i.e. *crand gai cen iarn fair* ('a shaft of a spear without (the) iron upon it').

**CERB** i.e. *argad* ('silver').

Possibly Skr. *çubhra* from KVABII-ra.—*Ed.*

**CUACH NAIDM** i.e. *tuag dunad*.

'a shoulder-knot' O'D. sed qu. *Tuag* is an axe and also a bow. In H. 3. 18. p. 67, we have *Cuachnaidm* i.e. *tuadnaidm*. *Cuachdunad* i.e. *tundhduhunad*.—*Ed.*

**CUINSI** i.e. *drech* ('a face') ut dicitur *cid enedach a cuinsi eucht* ('though scarred is her face, *cuinsi* (and) form.')

'though scarred is the image of her face' O'D. cf. O'Davoren: *eucht* i.e. *cuinsi* 7 *cruth* 'face and form'.—*Ed.*

**CERA** i.e. *in dagdae* ('the Dagdae').

Vide supra s.v. *Brigit*.—O'D. If the *Dagdae* was a god (and in H. 2. 16, col. 99 the glossographer explains the word by *dagh-dia* 'good god') *Cera* may come from the root KAR, and be connected with the Latin *cerus* 'creator', *Ceres* etc.—*Ed.*

COIBCHI .i. cendach ('buying') ut dicitur tulach na coibche an oenach tailten ('Market Hill' 'hill of the buying' at the fair of Teltown (in Meath))

CAURITH .i. cailg no glic no erodæ ('subtle' or 'cunning' or 'brave'), ut est—

A mail duin [á mál-duin]  
inad beraind frít aruin  
frimodrubairt cailg coeruith  
rodamair dula for buith

(i. for baois, D. Mc.F. H. 2. 15). O'D. left this quatrain untranslated, and I cannot supply the defect.—*Ed.*

CUINNFIUCH .i. fas ('void') .i. cuinnfiuch ni co cet chura ('every contract is void but the first contract').

See *cuinnbech*, C. 1401, 2766.—O'D. *cuinnbech* .i. *fas*, O'Davoren.—*Ed.*

CUIG .i. comuirle ('counsel') ut alias dixit.

should be *cúic*: cf. ní chualai *cúic* nuin.—*Ed.*

CAILLECH quasi cailnech no caol a luach .i. screpul. no caillech .i. cail comet  
7 do caillig cométa tige as nomen ('or slender (*caol*) her value (*luach*) i.e.  
a 'screpul'. Or *caillech* i.e. *cail* 'to keep', and for an old woman that  
minds a house it is *nomen*').

CATHLOC ('Catholic') din ab eo quod est universalis .i. catolica .i. coitcenn  
('common').

CAISIL .i. cís .i. ail chísa .i. cis dobertha o feraib erenn cossinluesin.

occurs supra, p. 32.

CREIT(H)IR .i. sithal no ardīg no tulchuba ('a goblet(a) or chalice or cup')  
ut est dodaile(d) fir a crethir ('drink was distributed in a cup' (*crethir*)).

So O'Davoren, s. v. *Criathar*. From *crātēra*, whence also Fr. *cratère*, Eng.  
*crater*.—*Ed.*

CÁNÓIN ('canon') ar is cáin innud cain ('for what it says is *cáin* 'true' 'pure').

CACAID .i. comadas ('meet, right') ut dicit ciaran

Buain guirt riasiu dob abaidh	To reap a cornfield before it is ripe,
cair in cacaíd(b) a ri rind	I ask(c), is it right, O king of stars?
is in longad riana trat(h)	It is eating before the time:
in blat(h) do choll o bi finn.	[It is plucking] the blossom from a hazel when it is white.

From a poem attributed to S. Cíaran of Cluain-mac-nois, who died at the age of 33, Sept. 9, A. D. 549. It is fabled that his death was caused by the prayers of the other saints of Ireland, who envied him his fame for sanctity and miracle-working. The poem was composed to counteract the effect of their prayers, or at least to complain of those who wished to cut short his life before he had produced fruit worthy of his ministry.—O'D.

(a) Rather 'a bucket' (*sítula*).—*Ed.*

(b) Ms. cacaíd.

(c) literally: *quaera*.—*Ed.*

**CUIRETHAR** i. cuire-athar i. at(h)air cuire.

Obscure: referred by O'Flannagan to Lat. *curator*.—*Ed.*

**CRUIMTER** ('a priest') i. cro imbi ter i. cro oga mainib 7 cro ima imrad (a) 7 cro ima bret(h)ir 7 ima gnim ('a *cro* round him (*imbi*) thrice (*ter*) i.e. a *cro* (a bar) at his treasures and a *cro* round his thought and a *cro* round his word his deed').

**CONLE** i. coblige ('copulation').

**CERMNA** 'a hare' [?] i. cu ciar bis isin muine ('a brown hound which is in the brake').

O'Reilly has "cearmna 'a cutting' i. *gearradh* o. g". But qy. did he mistake *gearradh* for *gerfhiadh* 'a hare'? O'D.

[In B are also the following, which O'D has not translated:—]

**CAMMON** i. aris cam noda ain.

**CAUNNA** ('a moth') i. cu finda ('hound of hair') i. ar a met loites intétagh ('for the extent to which it devours the raiment').

So O'Clery:—*Canna* i. ou-fhionna i. leadhmann [= Manx *lheem*] mar ata beathadhach beag bhion a bfionnadh edaigh.—*Ed.*

**CETE** a coitu, vel quia ibi equi cito currant.

*ceite* i. *aonach* 'a fair' O'Davoren, p. 66 i. *faithi* (leg. *faithce*) ib., p. 69.—*Ed.*

**CLE** ('left hand') a clypeo.

In H. 2. 16. col. 95: *Cle* a clepio ipsa enim levat clepiumensem faretrum [leg. pharetrum] et reliqua onera ut [sit] expedita dextera ad agendum: *cle* i. clauon ('obliquus') O'Clery.—*Ed.*

**CEU** gracce ceus i. nubs unde bit(h)ce quod incerta et immobilis est.

*ce* i. céile 'a wife' O'Clery: *bithche* is 'this world': *ce* i. *talamh*, O'Clery, and v. *Etarce* infra.—*Ed.*

**CEIR** a cera.

*ceir* 'wax', Manx *kere* = W. *cwyd*, Corn. *coir*, *cor*, Bret. *coar*, *κηρύς*.—*Ed.*

**COSCO** a coase.

'to check', 'correct', 'chastise' O'D. Supp. *Cosg* i. *teagasc*, O'Clery: Manx *custey*, W. *cospi*.—*Ed.*

**CUBACHAIL** quasi cubiculo i. inad cumang ('a narrow place').

'a bedchamber', 'a cell in a monastery', O'D. Supp. *cubhachail* i. *leabaidh*, O'Clery. W. *cufiwl*.—*Ed.*

**CONDOMAN** i. comhdoman i. comdomnaigti.

I cannot explain this. See infra, s. v. *Domnall*.—*Ed.*

**CARNA** i. car cech mbrisc ('everything brittle') Carnae i. car nue ('brittle-new') i. cera tua ('fresh blood') is brisc uair is bruithi ('it is brittle when it is boiled') aris rigin intan is feoil ('for it is stiff when it is raw

flesh') *feoil* i. (fo *fuil*) ('under blood'). *Mandac quando manducatur. Manic intan is lamaind is ainm* ('when it means 'glove' it is a noun') *ab eo quod est manica.*

*carna* i. *feoil* 'flesh' O'Clery, is doubtless a formation from a stem identical with that of the Latin *caro*, viz. *caren*, which Curtius, G. E. 143, assumes to have been shortened from *carven*, sed qu.—*Ed.*

**CUNNRATH** i. *cuma do rathas* ('equality of security') i. *rat(h) dessiu* 7 *rat(h) anaill* ('a surety from this and surety from that').

'a contract' pl. *cundartha, cunnartha* O'D. Suppt.—*Ed.*

**CAINDEL** a *candela* i. on *cainnill* ('from the candle').

gen. *cainle*. O.W. *cannuill*, now *canwyll*, M. Bret. *cantocill*, Corn. *cantuil*. See *caindelbra* supra p. 35.—*Ed.*

**CROCHCUIT** ('a cross bit') i. *croc(h) each nard* 7 *each nind. cuid aessa ai(th)-regðæ indsen* ('*croch* every thing high and every top: the share (*cuit*) of penitents this').

With *croch* 'high' cf. *croich*. i. *uachtar bainne* 'cream', O'Davoren p. 69, *cruach* 'acervus', O.W. *cruo* (*cruo maur*, Nennius), now *crug* 'acervus': Glück compares Lat. *crux, cruc-is*.—*Ed.*

## QUARTA LITTERA.

**DOMNALL** i.e. *doman-nuall* i.e. the celebrity (*nuall*) of the world (*domain*) about him. Or *Domnall* i.e. *doman-uaill* i.e. pride of (the) world about him.

*Domn* is from the same root as the Latin *dominus*, [Skr. *damana*], and the last syllable *all* (a common termination of the proper names of men) is the adjective *all* 'great', 'mighty', 'noble'.—O'D. identified by Siegfried with the Skr. *arya*. The *domn* is possibly = Gaulish *Dubnus* (Glück K.N. 68, O. Welsh *Dubn*) with which Glück connects the Goth. *diup* 'deep'. But I would rather follow Siegfried in referring it, with *Dumno Domnos* in *Dumno-rix*, *Verjugo-dumnus*, *Δομνοκλειος* and the O. Ir. *coimdemnacht* (gl. *dominatus*), *coimdeinigedar* (gl. *dominatur*), to *dominus*, *damana*.—*Ed.*

**DIARMAIT** a man's name, i.e. *di-airmit*, there is no *airmit* i.e. injunction upon him.

*di* is the privative particle, which Glück sees in the Gaulish *Di-ablintres*. From *airmit* comes a verb which occurs in the Tripartite Life, and is curiously mistranslated in Mr. Skene's *Chronicles of the Picts and Scots*, p. 17.—*Ed.*

**DUTHICERN** [*Duithcernd* B, 'niggardly' 'churlish'] i. *di-shuithcern*, 'not suithcern' i.e. not *suith* i.e. not *sockla*.

*Sockla* is said to mean 'good' in O'D. Supp. Here O'D. guesses it to be 'happy'.—In B *suith-ernd* is glossed by *tiodlaicthe* 'given'. O'Clery explains *doithchearnas* by *dochearnas* i. *dothiodhnacal no droicheineach*.—*Ed.*

**DISS** [*Dis* B] 'puny', 'weak' ab eo quod est *dispectus* i.e. feeble, insignificant.  
—*Dis* i. *dearoil*, O'Clery.—*Ed.*

**DENMNE** [*deinme* B] i.e. *di-* for negation, i.e. *di-ainmne* 'without patience'.

O'Clery has *Deinmne* i. *luath* ('swift') no *deithbhireach* ('hasty'): *ainmne* Z. 1042, (gl. *patientiam*) Z. 1045.—*Ed.*

**DISCREMIT** i. *discretus locus* [i. *log discreitech* B].

a hiding place?.—O'D.

**DORCHAID** [leg. *Dothchaid?*] i. *di-thacaid* 'without riches or prosperity'.

Re-occurs infra. B has *dotced* i. *di-toiced*: *dodchad* 'infelicitas' Z. 606.—*Ed.*

**DIUMUSACH** ['haughty'] i.e. *di-amusach* 'he brings not a soldier (*amus*) to (do) anything, but seeks to achieve [?] it alone.

*Diummusach* i. *di-ammusach* B. *diummussag* (gl. *superbus*) Z. 1051.—*Ed.* Hence the name *Dempay*.—O'D.

¶ DIUTHACH or DIUTHANN nomen doloris which is produced by rubbing thy two thighs in travelling.

After this article B has Dairmitiu i. diairmitiu i. nemairmitiu.—*Ed.*

DÁL i. 'a division', inde dicitur Dál Ríata and Dál nAraide.

So Beda, *Eccl. Hist.* lib. i. c. i.—O'D. Hence the verb *fo-dlat* 'discernunt' Z. 33, where he compares the W. *dawl* (?) W. *dol*, a dale.—*Ed.*

DABACH ['a tub'] i.e. *dé-oach* 'two-eared', i.e. two ears (handles) upon it, for there used to be no handles on vessels at first.

cf. *caile dabha* (gl. famula) and *dabach* (gl. caba), *Ir. Glosses*, Nos. 158, 277.—*Ed.*

DOMAN [*Dommun* B] 'the world' i.e. *dé-oman* 'double fear' i.e. fear of death and of hell. *Doman* i.e. *dimain* 'vain', from its transitoriness. *Doman* (quasi) *deman* for its covetousness. *Doman* i.e. *de-main*, two wealths are ... through it (a) i.e. heaven and earth.

DÍRE 'a fine' i.e. *dé-aire* 'two distinctions [?] to nobles for their nobility, or *digalre* 'compensation' (b) i.e. *di-er rith* (c) 'two ..... that were given to nobles for their nobility.

O'D reads *di erridhe*, and translates these words "two payments made": *díre* is the W. *dirwy* f.—*Ed.*

DÍGAL ['vengeance'] i.e. *nem-gal* 'non-crying' i.e. the crying ceases [*anad*, *anaid* B] of every one for whom is wrought revenge [*digabail* 'diminution' B] of wretchedness (d): *di* at one time is negation, at another, augmentation (e). Aliter *diagal* i.e. lamentation with the one party and weeping (*gol*) from the other. *Diagal* then i.e. *dé-gul* 'a double cry'.

*dígal* is the Welsh *dial* 'vengeance'. The word *gal*, *gol* 'cry', 'wail' is from the root GAL, GAR, Skr. *gri*, (Ícitr. V. 223). The word translated 'of wretchedness'—*apraindo*—seems the gen. sg. of a deriv. from *apprin* which is thus explained in II. 2. 16, col. 89: *græce aporea* (ἀποτία) i.e. *egestas latine dommatu* i.e. *is dometu na dernad*. O'Clery, too, has *aprainn* i.e. *olc* ('evil'), *aprainn* i.e. *truagh* ('wretched'), *dioghal aprainne* i.e. *dioghal truagh*. O'Donovan read a *phraindo*, translating 'of his dinner'.—*Ed.*

DIE i. e. a day; inde dicitur *olc die* i.e. a bad day: *die*, then, from *dies* [leg. *deus*], for it is from gods (*déib*) that the pagans used to name their days, ut est dies Jovis, dies Veneris. *Die* also (means) lamentation, ut Colman mac hui Cluasaig dixit:—

A heart without sorrow is not good;  
Dead-sick is every one who is weeping (f):  
(For) the son whom they rejected to the west of Cliu,  
(I am) in grief for Cuimine.

(a) O'D omits to translate *conagair trit*, for which B has *scotar trit*.—*Ed.*

(b) *dígalre* in Z. 742 is explained 'defectus morbi' 'sanitas' sed qu. —*Ed.*

(c) *di* or *rethe*, B.

(d) 'Dígal' 'digestion' i.e. *nem-phal*, the allaying of the appetite of every one who digests his dinner'.—O'D.

(e) *di* *cach* i.e. coin is *diulad* *ainill* is *aldbilugud* B.—*Ed.*

(f) B has *Nímath oridhe co (n) chis mairb tēm coch be a die fana roimdeatar farclis ós do far cumminis*.—*Ed.*

The words *conit fas far cumminis*, interlined in A, mean 'which is a wilderness after Cuimine'.—O'D.

See Todd *Lib. Hymn.* 71 et seq.—*Ed.* Cuimine was the poet's fosterer.—O'D. *Die* 'day' is written *dia* by O'Clery. W. *dia* 'days'.—*Ed.*

**DEITHBIR** [Deitber B] 'lawful' i. e. *di-ath-bir*: *di-* 'not' across the *ath-* for *cath* ('battle'): *bir* 'a word', there will not be logomachy about it (a).

*dedbir* Z. 606,—*deithbhir* i. dliughtheach, O'Clery.—*Ed.*

**DINIM** [dinnim B] i. *di-shuim* 'without fatigue', i.e. there is no fatigue about it.

'untiredness' guesses O'D. O'Reilly guesses *dinnim* by *dereoil* 'feeble', which makes one think of W. *dinwyf*.—*Ed.* *Snimh* means either 'sadness' or 'spinning' (cf. *riñsic*, for *σνῆσις*?)

**DÁSOCHT** [dasacht B] 'madness' i. *di-socht* i. e. is not silent. Or *dasocht* i. e. *di-osacht*, it is not at rest, but [going] from place to place, both as to motion and speaking.

*Dáacht* 'insanity', Z. 771, *dásachtaich* 'insanus', Z. 777.—*Ed.*

**Doss** i.e. a name of a grade of poets i.e. from his resemblance to a bush (*doss*).

The *fochloc* is a *doss* in the second year, i.e. (there are) four leaves upon him: the *doss* has four (to accompany him on his visitation) in the territory.

*doss* was the name of a poet of the third order.—O'D. He had 50 stories, *Senchas Mór*, 45.—*Ed.*

**DIBURDUD** [Diburtud B] i.e. *dibrú aited* 'expulsion of vengeance' (b), i.e. the end of the *eric* (is) this, i.e. fosterage on friendship [?] so that there be no evil-mind [ill-feeling] afterwards.

Similar glosses occur in II. 2.16 col. 101: *Diubrudath* i. *dibrú aited* *broc debta*. *Dibrud* *dibrú aited* *niargairi* in *mbro debta*. *Diburdud*, translated 'compensation', occurs in *Senchas Mór* pp. 230, 232: cf. the verb *diubraitir* 'full satisfaction is made', O'D.'s supp. to O'R. *Cinadus*, translated 'friendship', seems a derivative from *cín* gen. *cínad* 'fault' 'crime'.—*Ed.*

**DOBRITH** i. *dobur* and *ith* i.e. water and corn: this is (the) allowance of people of repentance and penitence.

O'D guesses 'gruel' or 'pottage'. O'Davoren p. 79, also explains *dobrith* as a compound of *dobur* and *ith*. 'Or, he says, 'bir' 'water' in the British and *ith* 'corn' in the Gaelic. And it is to this that the author's mind was directed (when he said) that it was not easier for him to be a week (living) on corn and on water than to be fasting two (days) till night every month of the three months'.—*Ed.*

**DOBUR**, i.e. two things it signifies (c): *dobur* first, is water, unde dicitur *dobarchú* i.e. water-dog, i.e. an otter. *Dobar* also everything dark (d) i.e. everything opaque: *do*- a negative and *pur* from [Lat.] *purus* i.e. transparent. *Dobur* then i.e. *di-phur* i.e. impure i.e. impure or opaque.

**DEDÓL** 'twilight', i.e. *dé-dhúal* i. belonging (*dúal*) to night and belonging (*dúal*) to day, i.e. so that it is light mixed of darkness and of light.

(a) O'D translates the particle *ath* as if it was *deh* 'a ford' which of course makes the passage greater nonsense than it is.—*Ed.*

(b) O'D read *dibrú aited* i. *dibrú aitid*, and translates 'the rendering of ful satisfaction'.—*Ed.*

(c) *fordingair* 'so-called'.—O'D.

(d) In O'Davoren's glossary, p. 73, s. v. *Dubb*, *docha* should doubtless be *dorchá*.—*Ed.*

*Dedbl*, i.e. *dia-dhual* i.e. two goodly distributions to God, actual and theoretic (corporal and spiritual works).

*huan cenu dedol ind laithi* (gl. a primo crepusculo) Milan, *remdedoldas* (gl. antelucanus) Z. 731, *remdedolte* Z. 84.—*Ed.*

**DROCH** i.e. everything bad: *ut est droch-ben* 'a bad woman' or *drochfher* 'a bad man'.

W. *drwg*, Corn. *droc*.—*Ed.* Only used now as the first element of a compound—O'D. The dat. pl. *drochaib* occurs *infra* p. 61.—*Ed.*

**DRAC** i.e. a *dracone* quasi *dracc* i.e. fire or anger.

*Drag* i.e. *teine* ('fire') i.e. *fearg* ('anger'), O'Clery.—O'D.

**DREND** 'a quarrel', unde dicitur *drennach* 'quarrelsome': *drenn* also is 'rough', unde dicitur *aindrend* i.e. a mountain.

So O'Davoren, p. 73: *drenn* i.e. *debaid ut est nis dring drenga* 'he did not fight fights', whence it would seem that there was a second form *drenng*: cf. *Asglan* and *Asglang* supra.—*Ed.* *Drenn* 'rough' frequently enters into topographical names.—O'D.

**DEL** [Deil B] i.e. a cow's teat, unde dicitur in the *Bretha nemed* 'until there are to him two milks of teats' (a), aliter *dalta* ('alumnus') *dádel* i.e. son of two cows.

'fostered on the milk of two cows' O'D. *del* = Gr. *Σηλή*, Ohg. *tila*. Hence apparently *delech* 'a milch cow' *Senchas Mór*, 64 and cf. *deded* 'a calf', *infra* p. 61.—*Deala*, i.e. *sine no ballán* ('a teat or a milkpail') O'Clery.—*Ed.*

veelh

**DELIUGUD** 'distinction' 'separation' i.e. *deliugud* of the (one) thing from another, as teats which are named *delai* [dela B] are separated. (Or) *deliugud* i.e. *de-aiclad* 'two divisions' [?]

cf. Eng. *to deal*, Nhg. *theilen*.—O'D.

**DITHREB** 'a wilderness' i.e. to be without a house (*treb*) or without an inhabitant [*trebaide* A, *trebad* 'ploughing' B] there.

Hence *dithrebach* 'eremita'.—O'D. W. *didrysfor*.—*Ed.*

**DISERT** [Disiurt B] 'a desert' i.e. *desertus* locus [i. locc *fassaig* B] i.e. a great house (b) (*ro-both*) there before.

B adds *cia roderacht nunc* 'though great bareness now': *deracht* 'to strip' O'D. supp. to O'R. cf. *depw*, Skr. *dri* 'finders', Goth. *ga-tair-a*, Eng. *to tear*.—*Ed.*

**DROICHT** 'a bridge' i.e. every one passes over (*doroichet*) it from one side to the other of the water or the trench. *Droichet*, again, i.e. *droich-shét*, i.e. a straight road, for *droch* is everything straight i.e. unstraightness is not fitting for it, so that it be not slippery. Or *droch-shét* a bad road, from its badness.

Manx *droghad*.—*Ed.*

**DESHRUITH** [desruith B] 'insignificant' [?] i.e. *di-sruith*, not a *sruth* 'senior', dignified person'.

(a) 'until he is to get the milk of two teats'.—O'D. (b) 'there were people'.—O'D.

B adds *no dessruith i. breithem* ('a judge'), *unde dicitur ambrethaib neimeth* ('in the *Bretha Nemed*') *derrith* (leg. *desrith*?) *fial filidh* ('a generous judge to a poet'): *sruth* is the O. Welsh *strut*, pl. *strutia* Juvencus, p. 6.—*Ed.*

**DEME** i.e. *teime*, i.e. *teim* [tem B] is everything [dark or everything] black, unde dicitur *temen* i.e. darkness (a). *Deme* then for the darkness of night.

From *deimh* 'tenebrosus'.—*Ed.* Cognate with Eng. [ and A. S.] *dim*.—O'D.=O.N. *dimmr* (*dimma* tenebrescere).—*Ed.*

**DEMESS** 'a pair of shears' i.e. *mess déde* 'edge of two things there i.e. two knives with it. Or *demas* i.e. *dé-em-as* 'two handles from it' [i.e.] from its two knives (b). Or *mes* i.e. 'edge', *ut dicitur Mes-gegra*.

Manx *jeuish*.—*Ed.* *Mesgegra* [Messgedra B] was a hero of Leinster, slain by Conall Cernach.—O'D.

**DOMMAE** 'poor' (c) i.e. *de-sommae* 'unwealthy'.

Hence *dommetu* 'poverty' Z. 272: cf. *sommae* 'dives' Z. 727, and Lib. Armach. 18a, 2.—*Ed.*

**DUBACH** 'sorrowful', i.e. *di-shubach* 'uncheerful', i.e. *di* for negation, *dé*, or *du* or *do* for negation.

See Zeuss, G. C. 832, 833.—*Ed.* Still in use, opposite of *subach*.—O'D. Manx *doogh*.—*Ed.*

**DUILBIR** 'cheerless' i.e. *di* for negation.

Still in use: opposite of *suilbir* 'cheerful'.—O'D.

**DULBAIR** 'not eloquent' i.e. *do-labair* 'ill-spoken', *di-shulbair* not *subair* 'eloquent', not *so-labair*.

*Sulbair*, whence the verb *sulbairigim* 'bene loquor' Z. 833, 586 = O. W. *helabar*.—*Ed.*

**DIMSE** 'ugliness' [?] i.e. *di-maisse*.

*Dimsi* is the reading of B. cf. *dimesse* 'contemptio' Z. 832. The *diuire* of A is obviously wrong.—*Ed.*

**DOTHCHAID** 'poor' [?] i.e. *do-sothchaid* i.e. not *sothchedach*, 'not wealthy'.

A here is quite corrupt: cf. *dothchaid* supra p. 49: cf. the adjectives *sothcedach*, *dothcedach*, *Senchas Mór*, p. 40.—*Ed.*

**DONAE** [Dona B] 'wretched' i.e. *dí-áne* i.e. to be without *áne* 'wealth'.

cf. *sona oucus donai*, *Senchas Mór*, 40: Manx *donney*.—*Ed.*

**DAIR-FHINE** i.e. Corco-laigde i.e. the tribe of Daire Doimthech, for it is from him they have sprung.

is *uad rochinset* B. *Corco-laighdhe* is a territory in the S.W. of the county of Cork, extending from Bandon to Crookhaven and to the river of Kenmare.—O'D.

**DUAR-FHINE**, a name for the poets, i.e. tribe of *duars*, *duar*, then, is a word. *Duar-fine*, then, the tribe who are for arranging, i.e. words. *Duar* also, is a name for a quatrain, *ut dicitur* in the *Bretha nemed* 'cia duar donesa nath', i.e. the quatrain that is most excellent for the panegyric. [no is *airdercae* B].

(a) *unde dicitur temen?* *temen* B.—*Ed.* (b) O'D read *de-suin* for *deg-suin*. (c) 'Scanty' or 'scarce'.—O'D.

A (and O'D follows A in this) puts this article under *Dairfine*. B., however, has the distinct article *Duarfine*.—Ed.

DIAN-CÉCHT a name for the sage of the leechcraft of Ireland, i.e. *dia na-cecht*, 'god of the powers': *cecht* then is a name for every power. Diancécht i.e. *deus salutis* i.e. of health. Diancecht then is the god of health, *ut dixit* Néde mac Adnai *cechtsam dercca aithscennaim ailene* (a) 'we have mastered eyes with a pebble's rebound'.—*ailene* i.e. a small splinter which flew [?] from the stone and struck his eye so that he was blind. He spoke of its power upon him. *Non ut imperiti dicunt cecht som*, i.e. *ceach-som*. 'it blinded'.

The name of Dian-cécht occurs in the S. Gall incantations, Z. 926. As to Néde mac Adnai's blinding, see *Three Irish Glossaries*, pp. xxxix, xl.—Ed.

DÉACH ['a general name for a combination of two or more syllables up to octosyllables', 'a syllable'] i. *de-fuach* i. e. *de-focul* 'of a word' *fuach* a word i.e. meeting in a word [?] i.e. syllable with syllable. The *déach* is least. For though a syllable is called *déach*, this is not ..... but it is called *déach* because it is under the *déach*, or is a *déach*'s foundation, and it is from that (words) grow to the end of *bricht* wherein are i.e. eight syllables, as is said in Latin *unus non est numerus, sed ab eo crescent numeri* (b). Now the poets of the Gael reckon eight *déachs*, and a monosyllable (*cos*) is that *dialt*, i.e. because there is no joint (*alt=artus*) in it, and it is not divided. *Recomarc* is the second *déach*, i.e. from meeting with another, i.e. a syllable with a syllable, *ut Cormac*. *Iarcomarc* is the third *déach*, i.e. an after-meeting, after the first meeting, *ut Cormacán*. *Files* the fourth *déach* (c) because it folds (*filles*); if four be put round a tree downwards or round anything else, it is in a *filled* ('turn') that the quaternity folds round it (d), i.e. two hither and two thither, not uneven is that burden (*ere*), for there is no odd syllable (e) outside its two halves (f), *ut est Mur-cher-ach-án*. Not so the *déach* which is after it i.e. *Clanre* the fifth *déach*. It is called *clæré*, because it is divided unevenly [*clæn* 'obliquus'] though it is put round a thing, for heavier and more are three than are two; for there are five syllables in a *clæré*, as is *fian-am-ail-ech-ar*. The sixth *déach* is *luibenchosach*: *luib* i.e. *luibne* is the finger-of the hand, and the *cossa* of the fingers from them upwards, i.e. the elbow and the hand (g), as far as the joint of the shoulder; and it is to this in a human being's body that the [sixth] *déach* is compared. Six joints from the end (h) of the finger to the joint of the shoulder. Six syllables also are in a *luibenchossach*, *ut est fian-am-ail-ech-ar-ad*. *Claidennus*, the seventh *déach*, i.e. *claidem* manus, i.e.

(a) This is the reading of B. O'D's version is "the flying of the stone exerted its power over my eye".—Ed.

(b) B translates this: *ni numir a haon acht is uadh fhaisint na numrecha*.—Ed.

(c) B reads: *ainn an oethrama deich* 'name of the fourth *déach*'.—Ed.

(d) "It folds equally about it, i.e. two on one side and two on the other: there is no unevenness in the number".—O'D.

(e) lit. "syllable of superfluity" (*forcritik, fororaid*).—Ed.

(f) "In either division"—O'D.

(g) "the radius and the palm".—O'D.

(h) *ind* = O.W. *hinn* (gl. *limite*), *Juvencus*, p. 26, *Goth. andeis* 'end'.—Ed.

of the hand, i.e. *claider* is all from the end of the finger to the joint, that is between the shoulderblade and the *maethán*: seven joints, then, are therein: seven syllables in a *claidermnus*: ut est *fian-am-ail-ech-ar-ad-ard*. *Bricht* is the eighth *déach*, because it is exalted (*bríghther*); for thereof is made a *nath*: this, then, is the most excellent of them, that in which a *nath* is composed *darinné ellcither nadellaing nath* [?]. Eight joints, then, are from the end of the finger to the retaking of the *maethán* into the shoulderblade. Eight syllables also are in a *bricht*, ut est *fian-am-ail-ech-ar-ad-ar-dae*.

O'D's version of the first two sentences of the article is: " *Déach*, a metrical foot, i.e. *de-fhuach*, i.e. the meeting of words, for *fuach* means a word. *Déach* is the smallest division of a word; it is a technical name for a syllable, not because it is a syllable, but because it is in the *materies* of which words grow from the dissyllabic to the octosyllabic".—*Ed.* *Déach* in H. 3, 18, p. 634, col. 4, is so written, and explained as *dé-fuach* i. *comraec da sillab* i. *raig 7 gip lín sillab* *conrisidh* and *iarsin is deech* (sic) *a ainm beos*, "i.e. a meeting of two syllables, i.e. a foot; and whatever be the number of syllables it attains to afterwards, *déach* is still its name."—*Ed.*

**DELIDIND** [*Delidin* B, *delind* A] 'inversion of letters', i.e. separation (*deiliugud*) from the end (*ind*), ut est *ref*, i.e. a *delidind* of *fer* (a).

**DELG** i.e. *del* 'a wand' in its straightness, unless it be 'death'.

cf. *deil* i. *echlasc*, O'Don. Supp. to O'R. *deil* i. *dealughadh* 'separation' ib.—*Ed.*

**DEMI** [*Deme* B] i.e. everything neuter with the Latiner is *deme* with the Gaelic poet.

v. supra s.v. *Adba Othnoe* and infra s.v. *Traeth*.—*Ed.*

**DOIDUINE**, i.e. *dag-duine* 'a good man', ut Néde mac Adnai said *innse glam do doiduiniu* 'hard (to make) a satire on a good man'. *Da*, then, is everything good in the Welsh, ut dicitur *gruc da*, i.e. a good woman.

*Doeduine* i. *dechduine* occurs in H. 3. 18. p. 69, col. 2: *doi* 'good' is, like *dioc divus*, from the root *div*.—*Ed.*

**DRUCHITA DEA**, i.e. corn and milk, ut Scotti dicunt *druchta dea Dromma Ceta* 'the goodly [?] dews of Druim Ceta'.

Druim Ceata, a place on the river Roe, near Newtown Limavady in the Co. of Derry, where was held, A. D. 590, a convention at which S. Columb-cille presided.—O'D. *déa*—O'Clergy writes *druchta déa*—is the gen. pl. of *dia* 'god', and = Lat. *divo-m*.—*Ed.*

### Additional Articles from B.

**DERGNAT** ('a flea') i.e. *derga iat* ('red are they') no *derg* [ms. *derga*] a *ned* ('or red its nest') no *aded* ('or its tooth').

*dergnat* H. 3. 18. p. 69. col. 2. nom. pl. *dergnatta*, O'D. Gr. 371. Gael. *deargann*, Manx *jiargan*.—*Ed.*

**DERCAIN** ('an acorn') i.e. *dair-chnú* i.e. *enú na darach í* ('nut of the oak is it'). *dercu* is the nom. sg. H. 3. 18. p. 69. gen. *dercon*, Southampton Psalter, 57 a.—*Ed.*

(a) cf. Nasca *fu/rs*, where the glossographer says that *ne* is the *delidind* of *en*.—*Ed.*

**DERB-LOMA** ('a churn') i.e. de urbaigh doniter í ('by cutting [?] it is made') no di-sherb i. ni sérb ammbi inti ('not bitter what is in it').

*Loma* is the gen. sg. of *loim* 'milk'. *Derb* is written *dearbh* by O'Clery, and explained by *cuinneog* (=W. *cunnoq* 'milkpail') *no ballán*. He illustrates the word by the phrase *m-hó-sa re hó na dearbha* 'my ear at the ear (handle) of the churn'.—*Ed.*

**DISCIR** i. dis a coir ('little its justice') [dis] i. bec ('little').

*Discir* is 'fierce'.—*Ed.*

**DUL** i. cainte ('a satirist') dofulachta é ara doilge ('unendurable is he for his harshness').

So O'Clery: Dul i. cainteoir no fer soire ('man of satire') 7 as dofhulang é da bhrigh sin.—*Ed.*

**DULEBAD** i. dola fid vel quasi de lebad i. de levitate i. ar etroma ('for (its) lightness').

Same as the modern *duileabhair* 'foliage'.—O'D.

**DUAIRC** ('sad') i. doairecsina i. ni hail la nech cid a descin ('one does not like at all to be seen') no diserc é ('or he is unamiable').

A living word: opposite to *suairc*.—O'D.

**Doss** i. fili ('poet'), quasi dunass ('a gift') i. tinscra ('a reward') i. tinde argaid ('a ring of silver').

*Duasach* 'bountiful', O'D. Gr. 340. O'Clery explains *Tionnsca* by coibhche, 'buying'; but it may also mean 'a reward' or 'payment'. In II. 2. 16: *Duas* i. δῶς graece tinnscra i. tinde argit 7 escra ('a ring of silver and a vessel'). The meaning of the glossographer seems to be that a *doss* or poet was so called from the *duas* or gift that was made to him.—*Ed.*

**DALL** ('blind'), a talpa no di-sell i. cen tsuile ('without eyes') quia est sell i. suil ('an eye').

Mac Firbis glosses *talpa* by *pest dall*.—O'D. Manx *doal*, W. *dall*. The Ir. *sell* 'eye' seems cognate with W. *syllu* 'to observe', Br. *sellout*, *sellot*.—*Ed.*

**DAL** i. a dalin hebraico sithula i. sithlad (a) in lenda dognither aga dail ('the filtering of the ale which is made in its distribution').

**DAM** a verbo domo i. taiberim no ardam fria gabail.

I do not understand this: *taiberim* is *dono* not *domo* (*arin taibrid* 'ut detis' Z. 441 *taibre, toibre* 'da' 'des' Z. 998 1050, 1051). (Perhaps the glossographer meant *dam* 'an ox', which is certainly cognate with *domo*, δάμαλς, Skr. *damya* etc. *ar-dhamh* is now 'a plough'): *dáimhim*, *damhaim*, 'I yield', 'grant', 'concede', *dáimtha* 'concession' *dáimhain* 'to concede', O'D.'s suppt. may be connected with *dam*.—*Ed.*

**DOCHO** interpretatur puto unde doig dicitur.

*docho* (like *arco* supra) is an example of the old vocalic ending of the 1 pers. present indic. active (see *Beitrag zur vergl. sprachf.* III. 47, 48). It is cognate with *doréw*.

*Doig* may here be the 3rd sg. pres. indic., but in Z. 85 it is an adj. 'verisimilis', compar. *dochu* Z. 284. *Doich* a verbo *docho* puto II. 2. 16. col. 100.—*Ed.* *Docho* and *doigh*

are still living words, for 'likely' 'probable': *is doigh liom* 'I think' or 'I am of opinion'.—O'D.

**DERCAINED** i. dicredim ('disbelief') i. im fagbail fochraicce ('as to obtaining reward').

Evidently a religious term to denote despair.—O'D. Read *derchdined*, and cf. *dorchóniud* 'desperatio' Z. 41.—*Ed.*

**DEBAID** ('a fight') i. dede baothi aci no dede buith oci ('two follies it has, or two parties to be in it').

*debaid, debuith* 'lis' 'dissidium', Z. 607.—*Ed.*

**DESS** ('right hand', 'south') quasi des a dextera.

Ir. *des*, Z. 58, 147, =Skr. *daksha* : W. *dheu*, Corn. *dygħow*, Br. *dehou* =Goth. *taiksv*, Ohg. *zesawa*, *ðeξiá*.—*Ed.*

**DÉR** ('a tear') a graeco dero cado, quia cadunt lacrymae.

*dér* f. gen. *déro*, Manx *joir*, is from \**dacr*=W. *dagr*, M. Bret. *dazrou*, *ðákrv*, *lacruma*, *dacruma*, Goth. *tagr*, Eng. *tear*.—*Ed.*

**DESCAID** ('lees') i. caid iat 7 suabais, quia fit [ms. fid] des gach suabais. Descaid i. daoscairnaigidh (a) na daine ebait é (i.e. *caidh* ..... are they and pleasant, for *des* is everything pleasant. *Descaid* i.e. it debases the people who drink it').

Quare this rendering, and cf. *descad fo bairgin* and *descad pectho*, Z. 738.—*Ed.*

**DUILE** i. duilio [δουλείω] i. servio i. fogantaide [leg. fogantaigi], H. 3. 18, p. 69 col. 3].

So in H. 2. 16., col. 100: Duli, duleo graece. servio latine duli din fognamthide. Here are two more verbs with the vocalic ending in the 1st sg. pres. indic. act. In Old Irish mss. they would have been written *duiliu* and *fogantaigu*. They belong to the i-conjugation, like *atchiu* 'I see', *airmu* 'I reckon', *atsluindiu* 'I call to', *bágiu* 'I fight', *congairiu* 'I call', *gaibiu* 'I take', *guidiu* 'I pray', *ibiu* 'I drink', *tibiu* 'I smile', etc.—*Ed.*

**DALB** i. bréig ('a falsehood') a dolo i. on ceilg.

*dalbh* in O'Clery, who has also the derivative *dalbhda* i. *doilbhi* i. *draoidheacht* 'magic'.—O'D. The Skr. *dalbha*, Gr. *δύλος*, O.N. *tál* are cognate.—*Ed.*

**DESCUD** imorro [Ms. u] cind i. des do cud ('pleasant to a head') i. don chind iatside ('to the head are they') quia fit cud i. cend ('head') ut dicitur *halcud* ('headwashing').

Another form of *descaid* supra, and should come immediately after that article.—O'D. *falcud* seems merely bad spelling for *falcud*=W. *golchi* 'lavare'.—*Ed.*

**DRUTH** i. oinmit ('an oaf') quasi diraith cen fiach fair ina chintaib ('suretyless' without a debt on him for his crimes').

*acht aithgin* ('save restitution') adds H. 3. 18, p. 69 col. 3. *sef yw drud* dyn ynsfyd (oinmit), Welsh Laws, cited by Pughe s. v. *Drud*.—*Ed.*

**DRUTH** i. merdreach ('a harlot') i. dir aod iside i. a losgad bad dír quia fit aodh i. tine ('dír-aedh' is she, i. e. to burn her were right (*dír*), because *aedh* is 'fire').

(s) Ms. daoscar naigidh, but in H. 3. 18, p. 69, col. 3, *daescairnid* : cf. *doiscair* (gl. *vilitatem*) Z. 743.—*Ed.*

See Diez, *Etym. Wört.* i. 159. s. v. *Drudo*. See also *Mertrech* infra. O'Davoren p. 75 has *Druth* i. droch duine 'malus homo'. As to *aed* v. supra p. 5, and add M. Bret. *oaz* 'jealousy'.—*Ed.*

DROIGEN ('blackthorn') i. *trog-aon* ('wretched one') *aon* is *trogmaire* do *cranduib* ar *imad* a *delg* ('one of the most miserable of trees because of (the) abundance of its thorns').

Cf. W. *draen*.—O'D. Corn. *drain* (gl. *spina*), Manx *drine*: in Zeuss 738 *draigen* glosses *pirus* (leg. *prunus*?).—*Ed.*

DRIS ('brambles') i. *der-uis* i. *deroil* ('small') 7 *uis* ('use' (a)) inde dicitur *dreaan* ('a wren') i. *der* 7 *en* i. *en* *bec* *deroil* no *drui* *en* i. *en* *doni* *faitsine* ('*der* 'small', and *én* 'bird' i.e. a little small bird, or *drui-én* 'a druid-bird' i.e. a bird that makes prophecy').

*Driss* (gl. *vepres*) Z. 139 [pl. *drissi*, Milan] Corn. *dreisan*.—O'D. pl. Corn. *dreis* (gl. *vepres*), O. Welsh *drisi* (gl. *tribulis*, gl. *spinis*, gl. *dumos*). Hence O. Ir. *dristenach* 'dumetum' Z. 777. O'Davoren p. 79, explains *Drisiuc* as 'he who is a bramble (*dris*) for tearing and who is a dog (*cú*) for churlishness or for shamelessness'.—*Ed.*

As to the *dreán*, W. *dryw*, in the life of S. Moling preserved in Marsh's Library (Dublin) 3. 1. 4. fol. 70, the wren is called "*magus avium* eo quod aliquibus praebet augurium".—O'D.

DERNA ('the palm of the hand') i. *eodem modo* [scil. from *der* 'small'] no *dír-ni* i. *ni* *diriuch* no *reidl* ('a thing straight or smooth') ut dicitur *ni* *reidi* *derna* ('a thing smoother than a palm').

DILMUIN i. *dele muin* i. *deligud* ('a separation') *cin ní* for a *muin* ('without any thing on his back, *muin*') no *di* *lanamain* i. *cin mnái aige* ('without a wife with him').

Zeuss 25, 733, 739 explains *dilmin*, *dilmair* by 'licitus' [P]: O'Clery by *dileas* 'proprius', 'justus': the derivative *dilmaine* means 'rightful forfeiture' *Senchas Mór*, pp. 210, 258. O'Davoren pp. 73, 79 explains *dilmuin* by *dilis* 'rightful' and quotes *ar it dilmuine air a reir bretheman* 'for they are *dilmuine* according to a brehon's sentence' and *nach duine dobeir a geall in dilmuine*, which he explains by *nech dilmuiniges a geall tarceann neich 7 donic aithrighe* 'whoever forfeits his pledge for any one and who pays security'.—*Ed.*

DELG ('a pin'). i. *delseacc* no *deleg* ex quo *legid* [leg. *ligat*] duas partes togae.

DUBAD ('blacking') *dybos* [?] graece i. niger.

A derivative from the adj. *dub* (W. *du*) an u-stem. The oghamite *Dufstano* on the Killeen Cormac inscription, seems to represent a primeval Celtic *Dubutanós* gen. sg. of the u-stem *Dubu-tanus* 'Black-thin': cf. *dub-glas* (gl. *ceruleus*).—*Ed.*

DILI ('a flood') i. *diluvium* i. *puratum* i. *scris* no *glanad an talman* ('scraping or cleansing (b) of the earth').

gen. sg. *dilenn*, Note to *Féilire*, Dec. 11.—*Ed.*

DRAI ('an enchanter') i. *dorua ái* i. *aircetal ar is tria dan* *dognisium a brechta* ('i.e. poetry, for it is through his art that he makes his incantations').

This word (now *drao*) is to be separated from *drui* 'a druid' gen. *druid*, and (I think) to be identified with the A.S. *dry* 'magus'.—*Ed.*

(a) 'growth'.—O'D.

(b) "rinsing or washing".—O'D.

DITHO graece pauper latine unde *dithachtach* dicitur.

Read, perhaps, *dithacta*, and cf. *dith* (gl. detrimentum)? Z. 26.—*Ed.*

DAG i. maith ('good') DROCH i. ole ('bad') unde dicitur droch do drochaib dag do dagaib ('bad to the bad and good to the good').

*dag* = W. *da*.—O'D. *droch* 'bad' = W. *drwg*, v. *supra*, p. 54.—*Ed.*

DROCH din i. roth carpuit ('wheel of a chariot').

Perhaps Gr. *τροχός*, if this be for *θροκός*: *droch óir* ('a hoop of gold') occurs in Lib. Arm. 17 b. 1.—*Ed.*

DICMAIREC ['theft'] i. cin athcomarc ('without asking').

Read *Dichmairec* as in *Senchas Mór*, pp. 166, 172. Diochmaire i. goid ('theft') O'Clery.—*Ed.*

DIBADH i. adbulbas ('an enormous death').

In all genealogical books, this word is used in the sense of extinction, to become extinct, or to die without issue, which is evidently the idea intended to be expressed by *adbul-bhás*.—O'D. *Diobhadh* i. *bás*.—O'Clery. *Dibath* i. adhbul bás i. iarsinuís na facuib nech dia éis ('because it leaves not any one after it'), H. 3. 18. p. 68, col. 3: *fai-thi cen dibad*, Columán's Hymn, 44. Is *diba* (see *Gaire infra*) W. *difa*, cognate with *dibadh*?—*Ed.*

DEDEL i. laogh b6 ('a cow's calf').

Dedhel i. laogh b6.—O'Clery. Perhaps a reduplicated form: cf. *del* *supra* p. 52, and Goth. *daddja* *lacto*.—*Ed.*

DUILLÉN i. gai ('javelin') ut dixit fer muman

Is dana drech doimine	Bold is Doimin's face
iter ocu erighthi	Amongst warriors arising,
is asithbrug suidigt(h)i	Seated in a fairy court,
leigthi duillén deiligthe.	He casts a cleaving javelin.

Duilleann i. ga, O'Clery.—*Ed.*

DALLBACH i. dallfuach.

'a blind word': perhaps it means a decision by lot? Dallbach i. *airbere tre chuibh-dius 7 ni fei cia da ndentar* i. dallfuach, H. 3. 18. p. 69, col. 2.—*Ed.*

DER i. adbal ('great') ut est dermar i. adbalmor ('very big', 'immense').

Used as a prefix.—O'D. See Zeuss 834, where *dermár* glosses *enormis*, *immensus*.—*Ed.*

DAIF i. deogh ('drink').

O'Clery agrees, and adds as an example *ro ól a dhaif* i. *do ibh a dhigh* 'he drank his drink'.—O'D.

DER i. ingen ('a girl').

v. *supra* s. v. *Ainder*. If the word is really Irish, it might be referred to the root *dhd* 'to drink', 'suck', whence *del*, *delech*, *dedel*. But it is impossible to connect it with *duh*, whence *duhitar*, *θυγαρθρό*, *daughter*.—*Ed.*

DOE i. duine ('a human being').

cf. *Doiduine* supra, and qy. if this gloss has not originated in a misunderstanding of that word. Skr. *dhava-s* would be *dó* in Irish, as *lava* 'hair' is *ló*.—*Ed.*

**DORBLUS** ('darkness') i. *dobar-lux* ('darkness-light') i. *etarscarad lai 7 aidhqui* ('separation of day and night').

Seems to mean *diluculum*, or the twilight of dawn: as to *dobar* see *dobur* i. *cach ndoirche* supra, p. 63.—*Ed.*

**DLUG** i. *acobar* ('a desire').

*DLugh* i. *acobar*, H. 2. 16. col. 100. The word occurs in a quatrain attributed to Colum cille in H. 3. 11. p. 80: *Nóebri gréine glan, As caoime cach dug, Atach n-amra dam, Ar slúag ndemna ndub* ('The holy, pure King of the sun, who is more loveable than any desire, an admirable prayer for me against a host of black demons').—*Ed.*

**DOBRACH** i. *fluichaide* ('moist') *ut est fer munian anduain an merligh* ('in the Poem of the Robber').

*Ulcha dobrach andomnach*  
*a luan a mairt maq meirnechli(a)*

*fo bratach senrech sroiglech (b)*  
*sruamach maigneche mil meirlech*

A beard moist on Sunday,  
On Monday, on Tuesday he is a  
mariner [?]

Under sheets prosperous, flowing [?]  
With great hosts [?] is the plundering hero.

*Dobhrach* is an adj. from *dobhur* 'water'.—O'D. The first line of the quatrain and part of the second are correctly rendered. O'D's translation of the remainder is mere guesswork.—*Ed.*

**DAM** hebraice *damae enim tacens interpretatur.*

H. 2. 16 adds: *ut dicitur fer fordaim*.—O'D. *fer* for *dami* eo quod tacet H. 2. 16, col. 99.—*Ed.*

**DIAMAIN** i. *di-anim* ('without blemish') [i. *neamhainmheach*, O'Clery].

So O'Davoren, 76, '*Diamuin* i. *glan* 'pure' *ut est diamuin tortach torback* 'pure, fruitful profitable', and it says in (another place) *diamuin fri stan* i. e. he is pure to pay eric to her.—*Ed.*

**DIAMAIN** i. *idan* ('faithful') i. *main diada* ('godly wealth').

*dimáin* i. *idhan* i. *máin* *diadha*, H. 3. 18. p. 68. col. 3.—*Ed.*

**DEACH** i. *de fuach* i. *comruc da sillab conristar conad deach ainm gach sillaiibe iarsin* ('the union of two syllables that are reached (c), so that *deach* is the name of every syllable after that').

I suspect that something has been dropt after '*da sillab*'. See citation from H. 3. 18 p. 634, supra s. v. *Deach*. O'D reads *conristar and*, and translates "the union of two syllables is reckoned in it" (*and*).

**DUIS** i. *dusma* *graece mirabilis latine.*

O'D supposes that '*dusma*' is meant for *θαυμαστός*. The Irish word is explained *uasal* 'noble' by O'Davoren p. 76, who quotes *barc co n-duisib ingantaib* i. co seduib *uaslib* 'a barque with noble treasures'; but this seems a blunder, for *uaslib* here obviously translates *ingantaib* the dat. pl. of *inganta* 'admirable', and moreover, O'Clery has *duis* i. *sod* ('a treasure'), *or-dhuisse* i. *seoid ordha* 'golden treasures'.—*Ed.*

(a) *seirnech* H. 3. 18, p. 635, col. 1.—*Ed.*

(b) *Sernech soimlech*, *ibid.*—*Ed.*

(c) 'turned', O'D.

## QUINTA LITTERA.

EMAIN 'Emania' i.e. *eo-muin* i.e. *eo* 'pin' and *muin* 'neck': *eo-muin*, then, i.e. a pin behind or across a neck i.e. a brooch (a). Thus was the outline of the fort described by the woman (Queen Macha), when she was sitting (b) she took her pin from her garment to measure around her with her pin. Further, then, the pin extended from her eastwards before her than when returning behind her. Therefore the fort is uneven.

B adds: No em ab ema [αίμα] id est sanguine quia ema sanguis est (c). Uin i.e. unus quia sanguis unius hominis [εἷς οὐς εἰστι] in tempore conditionis c[j]us. The superstition here referred to, as to the need of immolating a human being to insure the stability of a building, is still current in India. See further *Three Irish Glossaries* pref. xl, note: see too *Irish Nennius*, Additional Notes, p. xxiv, for Johannes Malalas' legend of the foundation of Antioch by Seleucus Nicator.—*Ed.* The ruin of the fort of Emhain, now called the Navan fort, is about two miles W. of Armagh.—O'D.

EMUIN [*Emon* B] 'twins', i.e. é a negative. *Emuin*, then, is é-oen i.e. not one but two [lelab 'children' B] are born there; and the poets afterwards inserted *muin* (the letter *m*) in the middle of it to avoid error [?], for to them *emoen* or *emon* was finer than *e-oen*. Aliter *Emon* i.e. é- a negative and *mon*: the *mon*, then, is μόνος in the Greek, the μόνος is unus [isin latin 'in the Latin' B]. *Emon*, then, non unus sed duo [i. ni hoen ni acht da ní B].

These latter etymologies possibly produced the legend of Macha, daughter of Sainred mac Imbaith, bearing twins at Emain Machao. See II. 2. 18, p. 80 l. c. 1. With *emuin* (= O'Clery's *eamhain* i. dá ní 'two things') are connected *emnatar* (gl. *geminantur*) Z. 671 and *eamhadh* i. dubladh, O'Clery: *eamain* is also 'jugum' O'D. Supp. I would connect Skr. *yama* 'twin', *yama-m* 'a pair'.—*Ed.*

ECMACHT ['impotent'] i.e. é-cumachta, for he is not in power.

écmacht (gl. *nequam*) Z. 34, 195, seems to mean 'slight' infra s. v. *Eces*.—*Ed.*

ELIUGUD [*Eligud* B] i.e. é-lugud 'non-lessening' i.e. it is not less at all.

'No remission, so that there is no remission of it at all'. Still used [spelt *eiliughadh*] to mean claiming debt or right of any kind.—O'D.

EISIRT [*Esert* B] i.e. *eis* a negative, *idem quod non*, and *sert* a grave. *Eis-sert*, then, he is not entitled to a tomb.

See *Coairt* supra: *Eissirt* is probably a pauper.—O'D.

(a) 'Eo-muin then is the pin of the neck.'—O'D.

(b) The passage interlined in A means 'examining her garment, she measured around her.'—*Ed.*

(c) MS. sanguines.

ERBALL 'a tail' i.e. *iar-ball*, the member of the end of the animal.

*Erball* [Manx *arbyl*] is still the word for a tail, but it is incorrectly pronounced *riubal*, or *rubal* or *riobal*. It enters largely into the topographical names, under the anglicized forms of *warble*, *rubble*, etc.—O'D. *ball* = φαλλός (Siegfried).—Ed.

ELGON i.e. *eol-guin*, who was wounded (*gontæ*) is known (*eol*) to him.

Cognizance or knowledge of crime: committing crime with malice prepense.—O'D. who translates 'it is known to him whom he wounds'. *Elguin* occurs infra p. 68 and also in *Senchas Mór* p. 262, where it is rendered 'cognizance'.—Ed.

EDEN [*edenn* B] 'ivy' quasi *heder*, ab eo quod est *hedera* [.i. edind B.]

Still the common word for 'ivy' in most parts of Ireland. *Cluain eidnech*, the name of a famous monastery in Queen's Co., is translated *latibulum hederosum* in the life of S. Fintan.—O'D. W. *eidde*, Br. *iliô* or *eliô*, M. Bret. *ilyeauenn*, where note the change of *d* to *l* and cf. *salur* i. *siur* 'a sister', *Duil Laithne*.—Ed.

ELG i.e. Ireland.

B adds *no ordrice* 'or noble'. So O'Clery: *Ealg* i.e. *oirdheire*.—Ed. *Elg* or *Inis calga*, signifying the noble island, was the third name given to Ireland according to Keating.—O'D.

ESSÍNE [*Essen* B] 'an unsledged bird' i.e. *ess-* and *én* 'bird': *ess-* is a negative, *quod non* *én-cadacht* i.e. it has not got feathers. *Essíne* then, (is) not a feathered bird but callow.

EMDIHE .i. discovered, or to see or look.

Einde no Eimðae .i. findta no deicci, B. See infra p. 69.—Ed.

EDEL 'a prayer or supplication'; ut dixit Cumine the Tall

My three Brans, [my three Brans]  
To God send up a prayer (*edel*):  
Bran of the Three Plains, Bran of Leinster,  
Bran the Fair, near Femen.

So O'Clery.—O'D. Has the W. *adolwg* 'to beseech', from *at-aul-uc*, *adolwyn* ib. any thing to do with this, or is *edel* cognate with Lat. *peto*, root PAT?—Ed.

ESSEM ('a rope or strap') i.e. *ess* 'an ox' and *semh* a brace (*corait*); so the *essem* is a brace uniting one yoke (*cuing*) to the other, or to the ox or to the oxen.

The word (*corait*) which I have rendered 'brace', O'D translates 'a yoke or strap that bound one ox to another in ploughing'. *Ess* is = the W. *ych* pl. *ychain*, = Eng. *ox* pl. *oxen*: Skr. *ukshan*. The *semh* (*saim* B) is perhaps cognate with *ópúc*, Skr. *saman*, Goth. *samana* 'zusammen'.—O'Clery has *Eisimh* i.e. *gach ni bhios a g-coraid no a bh-focair a cheile*.—Ed.

ESRECHT (*Esricht* B) i.e. not bound by law.

*ni thaircilla* (*taircella* B) *recht* is inaccurately rendered, but I cannot correct the rendering. The word seems only accidentally similar to *esrechtaid* (gl. exlex) Z. 766. O'Clery has *Eisraacht* i.e. *dilleachida*.—In O'D's Suppt. *eisrecht* gen. *eisrechta* is explained by 'a toy', 'a little cat, dog or pet of any kind', and so in *Senchas Mór* pp. 124, 138, 156.—Ed. O'D explained it as 'any thing or persons not recognised by law'.

ETARCE [*Etarche* B] i.e. γῆ græce terra interpretatur latine. *Etarche*, then, is lower land (γῆ) between (*etar*) two higher lands (a) i.e. between two ridges. *Etarche* i.e. *etrigē* hollows [?] in the earth.

*Etarche* is now written *etire*, and used in Kilkenny, Waterford, etc. to signify a furrow.—O'D. The *ce* (*cē*) in *etarche* seems identical with the *cē* in *bith-chē*, Manx *kees* 'the earth'. and is perhaps = the Old Celtic *cōva* 'a cow': cf. Skr. *go* 'cow' and 'the earth'.—*Ed.*

ESPAE [*Esba* B] 'idleness' i.e. *eis-beo*, there is no life in it, or there was not (*nī ba*) anything at all, quasi *es-ba*. *Esba*, again i.e. *es-* a *bá*, its goodness is *es-*(the negative particle).

*esbas* Milan 58. *espach* 'idle' Preface to Fiacc's hymn. *Easba* i.e. *dīomhaoineas*, O'Clery.—*Ed.*

EDAM 'eating' i.e. *edo* I eat, i.e. I use victuals. *Edam* then (is applied) to the use of victuals (b) and to the communion of every food that man consumes. Not *egham* ut imperiti dicunt.

The confusion between *dā* and *gh* must have set in when this gloss was written.—*Ed.*

ESCONN i.e. *Escann* i. e. *esc* 'water', and *cann* the name of the vessel. *Escann*, then, a name of a vessel (c) that is (used) in distributing (d) water, with its handle through its middle.

*Esconn* is probably borrowed from *spondeum*. The *esc* here cited seems cognate with the O.W. *uisc* now *wysg* 'a stream'.—*Ed.*

ESCANN also, i. e. *sescann* with the Britons, and *canna* nominatur.

The Old Welsh *sescann* 'a reed' here cited, now *hesgen* 'a scedge', 'a rush', is an interesting example of the preservation in Welsh, to a comparatively recent period, of the *s* in *anlaut*. So in Juvencus *segetacion* now *hygedigion*, *sermain* Lib. Land. p. 273, now *hirfaen*, 'a long stone', *Su* (gl. *deus*) gloss on Fiacc's hymn, now *Hu*.—*Ed.*

EIRGE [*Eirge* B] i.e. to rise, a verbo *erigo*.

So O'Clery: *Eirghe* i. comhghabhall i. comhthogbhall. Hence *es-sirge* 'resurrection'. Here in B follows the article *Esceith* i. nepscith 'non-slackness', which in H. 2. 16, col. 105 is *Esced* i. escith i. niscith ar surlataid 'not slackness in obedience'. This seems *escaid* (gl. impiger) Lib. Hymn. ed. Todd, p. 15.—*Ed.*

ESSAD 'disease' i.e. *es-sid* i. *nī-sid* 'not peace': for this is peace there, the health everlasting (c).

So O'Clery: *Easadh* i. galar. *Essad* may perhaps be from the neg. part. *es* and *\*sad* = Skr. *sādhu* 'perfect'. O'Clery has also *Eesdólk* i. *slainte* ('health').—*Ed.*

ENBRET (*Enbroth* B) i.e. *en* 'water' and *bret* (*broth* B) 'corn' i.e. corn (is) *braudh* ut Nortmannica lingua est.

O'D conjectures that *enbroth* is 'gruel'.—*Ed.*

ENGLAS i.e. green water.

Still used to denote 'milk-and-water', but generally pronounced *eanglais*. *Nī bh-fuair* *me le n-öl acht eanglais* *līath* is well understood in most parts of Ireland.—O'D.

(a) B has *eter da talmain*, a good example of the acc. dual of an *n*-stem.—*Ed.*

(b) *airber bith* 'mastication'.—O'D. (c) 'filling'.—O'D.

(d) This is from B, which reads *Esconn* i. *escann* i. *eso* *uisc* 7 *cand nomen* *ind festair*. *Escann* din [ainm] *leitair* etc.—*Ed.* (e) 'for peace is health everlasting',—O'D.

ENBRUITHE i.e. *en* 'water', i.e. water of *bruithe*, i.e. of flesh (feola B).

Still the living word for 'broth': *bainfidh miss eanbhruithe asta, arsa Tadhg ó Coinniallain leisna h-easbogóibh*.—O'D.

EOGAN [Eogen B] i.e. *eugen* i.e. *graece*: *et bonus or bonum latine dicitur, gen*, however, is from *γένεσις*: *γένεσις autem generatio est*. *Eo-gen* then is *bona generatio*.

EOGANACHT i.e. offspring (*icht*) race or progeny which sprung from *Eogan*.

ETHUR [Ethor B] 'a ferryboat' i.e. *eth-ur* i.e. it goes (*ethaid*) from brink (*ur*) to brink (of the river — *na haba* B).

*ethar* (gl. *stlata*) Z. 743. *im ethur bis oc imorcor a purt i port* 'for a ferryboat that is passing from bank to bank'.—*Senchas Mór*, p. 126. *Eathar* i.e. *arstrach iomchair*, O'Clery.—*Ed.*

ETARPORT quasi *eler-bert*, i.e. between two burdens. *Elarbort (a)* a name for fortune among the druids.

*ba ingnad lium etarport* 'a marvel to me was (the) luck'—in one of the poems prefixed to the Milan codex, is an old example of this word.—*Ed.*

ENBARR ('froth') i.e. *én* 'water' [and *barr* cacumen, spuma]. *Enbarr*, then, i.e. froth (*uan*) that is on the water: inde dicitur *gelither énbarr* 'whiter than foam'.

B adds: *enbarr din uan tuinde* 'froth of a wave'. (*uan* = W. *ewyn*, Bret. *éon* 'écume').—*Ed.*

ENECLANN [B, *Enech-lann* A] ('compensation (b) for one's honour') i.e. because it is fixed (*clantar*) for a person's honour (*enech*), whatsoever is due of live property or dead property, which his hand (retaliating) does not contest with him (i.e. take from him). The full price of every one's honour according to (his) rank is what he is entitled to.

O'D's version of the first sentence is "i.e. what is ordained (by law) for a man's honour, of living property or dead property, less by what his own hand (by retaliation) disputes with (deducts from) him": *eneclann diligidh* 'lawful honourprice', *Senchas Mór*, p. 232: *is fo deithberes a n-cinecluinne* 'it is according to the difference of their honourprice', *ibid.* p. 60. *Eneclanna* i.e. *eraic*, O'Clery.—*Ed.*

ENECH-RUICH i.e. *enech-rú-cian* i.e. far (*cian*) from the face (*inchaib* dat. pl. of *enech*) is seen its *rú* i.e. its blushing. *enech* [-ruice], then, is a face-blood-reddening, as is "Son of thy mother, son of thy sister, dependent fellow, itinerant fellow"! Where this (satire) does not apply (c), a seventh of the price of honour is the compensation for it.

*cach gres cach enechruice* is for *cintaib treisi atá* 'every attack, every (verbal) insult is among (the) offences of three days' (stay), *Senchas Mór*, 162.—*Ed.*

ENECH-GRISS, it is at the beginning of the tongue-trespass, it has a right to be: in some cases it is at the end. It is the beginning of the eric of the tongue-trespass, as thus:

Any property stolen out of thy land  
Assure thou not thy sanctuary or protection.

(a) This is the reading of B.—*Ed.*

(b) 'damages' O'D.

(c) *ní ná bita díles* (A) — *ní nad bithí díles* B. O'D's version is clearly not literal, but I do not venture to alter it.—*Ed.*

**Enechgris** occurs in *Senchas Mór*, 232, translated 'a bodyfine' for causing a person to blush'. O'D's translation is not accurate. The expression *ainech gres* occurs in one of the Milan poems (*Goidilica*, p. 19). *Ainech*, *enech* means 'face' (Skr. *anika*) or 'honour' and *gres* seems from the following gloss to mean a 'judgment' or 'decision': *Gris a crisi xp̄t̄c gracie judicium latine*, II. 2. 16. col. 114.—*Ed.*

**ERC** i.e. heaven.

So O'Davoren p. 81, and see infra s. v. *Ebron*. Pictet (Kuhn's *Zeitschrift*, iv. 355) has compared with this word the Skr. *arka* 'ray', 'sun'.—*Ed.*

**ERCNB** i.e. *bá a uad* [bai uadh B] i.e. cows which are given one for his *uad* ('poetical composition').

**EBRON** i.e. iron, *ut est in the Bretha nemed*: *ebron im a muinither meirg* 'iron about which rust corrodes' i.e. about which rust comes and eats.

So O'Davoren, who writes *Ebrón*, and gives the mutilated quotation *gle fo earc n-ebron*, which O'Donovan informed me was 'swear by heaven (that thou wilt not receive as a pledge) iron (about which rust corrodes').—*Ed.*

**ETAN**, daughter of Diancécht, a poetess [?] de cuius nomine dicitur *elan* i.e. a poetical composition.

See *Torc* infra. As to Diancécht v. supra, p. 56.—*Ed.*

**ÉCES** ('a poet') i.e. *écmacht-ces* i.e. *écmacht a ches* 'slight his trouble' (a) i.e. to compose in four divisions of (the) science of poetry.

**EPSCOP FÍNA** in the Sea-Laws, i.e. a vessel for measuring wine among (*apud*) the merchants of the Norsemen (b) and Franks. Aliter *Ep scop* i. *eipi* ['a grain'] *for* ['upon'], *cai* ['a road'] *abba* 'pater', *cai* *cum* *grauo* (c). [Aliter], *Ep scop*, i.e. from *episcopus*.

*Escop fina* is probably the true reading: cf. Corn. *escop* gl. *lefiste* i.e. *lepista*, and the Crimean Gothic *schkop* 'calicem', *σκύφος*, *scyphus*: cf. also *esbicum* infra p. 69.—*Ed.*

### Additional Articles from B.

**ELLAM** i. a laimh 7 mi for dail ('in hand (it is got,) and not on respite').

Explained by O'Clery *Eallamh* i. *coibche do gheibhtheas a láimh* 'a dower which is got in hand'.—O'D.

**ELI** ab *oleo* i. on *im* ('from the butter').

so in H. 3. 18. p. 81, col. 2: *Ele* i. *elon* [ελαυν] grecce *oleum* latine: cf. perhaps W. *eli* 'a salve'.—*Ed.*

**EGEM** ('a cry') i. ab *éga* [aiξ aiγός] i. *capra* i. *béced* *doní* ('it makes bleating').

gen. *éigme*: *fiach eigma* 'fine for shouting' *Senchas Mór*; p. 178, fer *eigmei* (sic!) *ib.* 176. Manx *eam*. The 3d sg. pret. act. *éges* of the cognate verb occurs infra p. 86.—*Ed.*

**ECNA** ('wisdom') *eo-gno*, *éo* (εύ) *bonum*. *gno* i. *gnosia* (γνῶσις) *scientia* (sic). *Ecna* *din bona scientia*.

(a) 'no difficulty' O'D. (b) 'Of Gaul' O'D. Both A and B have the gen. pl. *gall*.—*Ed.*

(c) Not in B. The passage seems hopelessly corrupt: 'Ep scop i. eipi forcal abba i. pater cai congratio. O'Davoren, p. 105, s. v. *Mes*, explains *eipi* by *grainne*.—*Ed.*

ēcne (from *aith-gne*, root GNĀ) is frequent in Zeuss. O'Davoren p. 81 has 'ecna' i.e. manifest, *ut est* this is not fastened on her till manifest (*ecna*) is her misfosterage (*mt-alta*).'—*Ed.*

EDAN ('forehead') i.e. é dind in chind ('the shelter [?] of the head').

Now éadan.—O'D. O.Ir. étan masc. gen. étain, may be from \*antano, cf. Lat. *ante*, Gr. ἀντί, Skr. *anti*. The Manx *eddin* 'face' is cognate.—*Ed.*

ESIRT i. ni coir fert do ('he is not entitled to a tomb') no eas-ard i. ni ard ('not high').

Occurs before p. 61: see coairt.—*Ed.*

EOCHUIR ('a key') eo i. rectum [ni is direch, H. 2. 16, col. 102] cuir a curvo i. crom ('crooked'). Eochuir din cromdirech ('crooked-straight').

poll ná heochrách 'key-hole' Mart. Don. p. 254. Manx *ogher*.—*Ed.*

ECIN i. cin eca no ec cana i. ec riagla hí.

Not translated by O'D, but *eigin* is explained 'violation' 'ravishing' in his supplement to O'R. and the rest of the article means 'a crime of death or death of law (*cdin*) or death of rule (*riagul*) is it.' Ecen i. 'cin eco. H. 2. 16, col. 102.—*Ed.*

ELGUIN ('cognizance of crime') i. ail lais a guin nō eol do inní gonas uair comraite eiside ('he desires his wounding (*guin*) or he knows what he wounds (*gonas*), for this is design').

See this before, p. 64.—*Ed.*

ERGE a verbo erigo i. togbaim ('I raise') 7 ergas eodem modo.

See above, p. 65.

Eo ('death') i. eclipsis i. ercra ('eclipse').

ēc, now éag, occurs s. v. *Audacht* supra p. 5, and is probably cognate with W. *angew*, Corn. *ancow*, Br. *ankou*, M. Br. *anquou*.—*Ed.*

EGAL i. gin gal aige ('without valour in him').

This is the O.Ir. *ecal* 'timid', [i. cen gail, H. 2. 16, col. 101] n. pl. m. *ecil*, Z. 483.—*Ed.*

ERB quia (h)erbis pascitur.

O'Clery explains this by *fearbog* i. *cenel fiadha* 'a kind of deer'.—O'D.

ERMED i. med tomais ('a scale of measuring') quia aridas res metitur.

eirmed i. *tomus*, H. 3. 18, p. 70, col. 1.—*Ed.*

ETSRUTH i. eter-shod i. soud methonach ind lái ('the middle meal of the day').

So in H. 2. 16, col. 108: Etrud i. star suth i. star madin 7 fescur. suth i. torad. no edrud i. rith etir media die.—*Ed.*

EITHEACH ('a lie') quasi aithech i. donither a aithe for nech ('vengeance for it is wrought upon one').

Ethuch (sic) i. coitcenn 'lying in general' *Senchas Mór*, p. 56: *thug tu d' eitheach* 'thou liest' is still a living phrase.—O'D.

ELIT ('a doe') i. ait ele togas di ('she selects another place').

Now *elid*.—O'D. acc. sg. in n-elit, Lib. Arm. 18 b 1: cf. W. *elain* f. 'hind', 'fawn'.—*Ed.*

ELUD i. eluo [éλυω, ειλυω] i. desero i. dergim.

Still the common word for 'slopement' or 'going off stealthily'.—O'D. *Elenneth* graec a verbo elbo i. dessero, H. 2. 16, col. 102.—*Ed.*

EDAN ['forehead'] frons no etend no etinn.

ETACHI ('raiment') i. e toga quia tegit.

*Stach* n. gen. *étig* is frequent in Zeuss. Manx *caddagh*.—*Ed.*

ESBAITH ('want') dicitur a nomine hebraico essabaith i. meror.

*Esbaid* pref. to Fiac's hymn. *ceubuid* fiedi, *Senchas Mór*, p. 122. Hence the adj. *esbadach* ib. 126.—*Ed.*

ELADA i. ecloga i. gobar-comrád ('a goat-conversation'), ego (αἴτιος) graece caper latine logo (Ἄρτος) graece sermo latine ar a doirchi 7 ar a dotuigsi is umi aderar gobar-comrad ríe ('for its obscurity and its unintelligibility therefore is it called goat-conversation').

*elada* means science of any kind.—O'D.

ESNAD i. ni nath ('not *nath*') acht [?] is duchand ar ba hesnad ainm in chuil dignitis na fianse umanbfulacht fianse ('but it is *duchand*, for *esnad* was the name of the music which the Fians [champions] used to make around their *fulacht fianse*').

So O'Davoren, p. 81: *Easna* i. abhran ('song') ut est cach aon diambí esna ('every one who will have song') i. canfas cobinn ('who will sing sweetly'), and O'Clery: *Easnad* i. ceol i. amhran no binnseas. O'D renders *duchand* by 'warnoise'.—*Ed.*

ERRACH ('spring') i. urughad ['freshening'] ondi is ver ['from ver'] quia dicitur vernatur i. uraighid.

ESBICUL i. ol bic as ('a drink of little from it').

A small drinking-vessel.—O'D. for *espicul* (see infra, s. v. *Escrae*), and this for \* *escipul*, borrowed from the Lat. *scyphulus* as *escop*, supra p. 67, from *scyphus*.—*Ed.*

ESCRA core mbis ag dail uisci ('a caldron which is for distributing water').

So O'Clery, who adds: *easo* i. uisge.—*Ed.*

Esc i. uisce ('water').

v. supra p. 65, s.v. *Esconn* and infra p. 92, s.v. *Iasc*.—*Ed.*

ENDE i. fomnae nobidh domenmæ ('anxiety which is on the mind').

seems a mistake for *ende* or *énde*, supra p. 64. Thus in H. 3. 18. p. 70. col. 1. *émdhe* i. fomnae nobith do menna ut dictum est A maic ni maith in dogni, Indredh tire muscraigí (a), *Émdhe* na tairisit occa Dub-tire dú glas fota ('O son, not good what thou dost, to plunder the land of Muskerry: beware that warriors do not come to the black lands of long Tír-dá-glas').—O'Clery, however, has *Enne* i. fech no fionn.—*Ed.*

ESCAND din i. lestar bis ag dal usge isescand la brethnae unde canda nominatur ('a vessel which is for distributing water is *escand* with the Britons, unde *canna* nominatur').

v. *Esconn* supra p. 65.—*Ed.*

ESCRÆ i. ab aes 7 ærca [leg. es 'water' 7 aere?] i. uma ('copper') dailem no un. dailem.

*Esca* is a vessel of some kind (*esca fina*, *Senchas Mór* 202). In H. 2. 16, col. 105, *ess* is said to be *aqua quia estuat i. fervet*, and *espicul* and *esca* are referred to *ess*.—*Ed.*

**ESSE** ab *esoce* i. *piscis*.

O'Clery explains *ess* by *long* 'ship', and quotes the following: *ni dheachaidh áon ess* *tresan muir ruaidh acht an ess umhaidh* 'no vessel passed through the Red Sea but the copper vessel'.—O'D. But *esse* is not *ess*.—*Ed.*

**EDON** ('to wit') *quasi idon* i. *scyendum ut dicitur imchaisin inedon*. *idon nomen* *scyens* no *edon* unde *andum* (*sic*) *contrarium videns*.

*imchaisin* (leg. *imchaisiu*) *in-edon* seems to mean 'to consider knowingly or heedfully'. *edon*, which is always contracted thus 'i.' in Zeuss, occurs written at full in Lib. Armach. 18a. 2.—*Ed.* *Edhon* is still in common use for 'viz. 'to wit' or 'i.e.'.—O'D.

**ESCA** ('moon') i. *aosca ar atat aosa ili* and *o aon co trichait* ('for there are many ages (*aesa*) therein from one to thirty').

*Escae* (gen. *escaij*) is neuter in O. Ir. see Z. 247. Hence *neph-escaide* (gl. *σκοτομήνη*) Z. 830. The Manx *cayst* shews the usual charge of *sc* to *st*.—*Ed.*

**Es** i. *ecc* ('death') unde *eslene* ('a shroud') 7 *clog estechtae* ('bell of death', 'passing-bell').

*eslene* is still the common word for a shroud.—O'D. The glossographer evidently regarded it as a compound of *es* 'death' (*ess* i. báis, O'Clery) and *léne* or *lénis* (gl. *camisa*). *Estechtae* is the O. Ir. *éisechta*, gen. sg. of *éisecht*.—*Ed.*

**EMON** ab *ema* [*alμα*] 7 *uno*. *Emon* *din unius sanguinis* no *emon* *graece* (a) *nostris interpretatur* non *unus* no *emon ema* [qy. *ἀλμα*] *graece juga manum* [qy. *ζυγόν*, *ζεῦγος*, *μόνον*] *ar is dis doib a cuingg* ('for they are two in one yoke').

**Emuin** *airchidail* ('poetical compositions' b) *ar it cosmaili andilethcomarc* unde *anemuin* *dicitur* i. *ni hemuin acht is cethairreach* ('for their two semidistichs are alike, unde *anemuin* i.e. not twins (*emuin*) but it is quadruple').

So in H. 12. 76, col. 103: *Emon* *airchitel* *ar it cosmaili adalethcomarc* unde *anamain* *dicitur* i. *ni emon acht is ceatarreig*.—*Ed.*

(a) The glossographer supposes a Greek *ἀμορος*.—*Ed.*

(b) a 'poetical composition'.—O'D.

## SEXTA LITTERA.

**FLAITH** i.e. *fo-laith* 'a good lord': i.e. *flaith* a champion [? *fochla*]. *Flaith* also means two things [more] i.e. beer and milk, ut est in the *Senchas Mór*: [p. 64] 'flaith [laith B] find for tellraig' 'white milk on (the) ground' i.e. the cows' milk on the earth.

see *Fochla* infra, p. 80. O'Clery has *Flaith* i. *tighearna* 'lord' and *Flaith* i. *cuirm* no lionn: cf. *flaith* (gl. dominium, dominus) Z. 6, 261. Slav. *vladiti* regere.—*Ed.*

**FÍNE** ('a vine') ab eo quod est *vinea*, [on finemuin B] for the *u* consonant with the Latiner is *fern* ('f') in the Gaelic, ut est *vir* i.e. *fer*, *visio* i.e. *fiss*, *vita* i.e. *fit*, *virtus* i.e. *firt*, quamvis hoc non per singula currat.

*Fit* and *firt* are loans. *Fer* (W. *gwr*) and *fiss* are cognates.—*Ed.*

**FÍN** also ab eo quod est *vinum*.

**FERIUS** [*Feirius* B] i.e. *fiar-she* i.e. of the *feri* (?) of the tree.  
'verjuice', perhaps: Mid. Bret. *verius*.—*Ed.*

**FIM** (a) i.e. drink.

So O'Clery: *Fim* i. deoch. *Fim* i. fion. dodáileadh fím a creithir i. do daileadh fín a cuach no as corn. And see infra p. 80.—*Ed.*

**FELL** i.e. a steed, unde *capell* ('cart-horse') nominatur.

So in H. 2. 16, col. 109, *fell* i. *equus* unde *fellæ* dicitur *du i rabatar eich* ('a place wherein were steeds'): n. pl. *fill*: cf. *farii* 'equi', Ducange cited by Diez s. v. *Haras*.—*Ed.*

**FELC** i.e. 'butts of stakes'; unde dicitur *forólltar fíndoibréd* [forrollatar finnairbed B] *felc fill* 'horses leaped over butts of white stakes' (b).

**FLESC** i.e. wet.

W. *gwylch* 'moisture' m., an O. Celtic \**vlisco-s*.—*Ed.*

**FITHAL** i.e. nomen judicis. *Fithal* also, a cow's calf.

*Fithal* was a judge to king Cormac mac Airt.—O'D. cf. W. *gwedyd* 'to say'. *Fithal* 'a calf' is perhaps borrowed from *vitulus*.—*Ed.*

**FERB**, three things it means i.e. *ferb* 'a cow' in the first place: ut est in *Senchas Mór* [p. 64] *teora ferba fira* i.e. three white cows. *Ferb*, also, a blotch which is put on the face of a man after a satire or after a false judgment, ut est *gel fir nat ferba forbretatar for a inchaib iarom* ("the gel (?) of a man (a)

(a) So B. A has *Fim*.—*Ed.*

(b) 'Over the firm white stakes' O'D.

(c) 'Fair is the man'.—O'D. The Irish passage is thus given in B: *gel fir ferba nad forbretar for iarnincaib*.—*Ed.*

on whose face blotches have not grown afterwards'). *Ferb* also i.e. a word, *ut est rofess it* [is B] *fás in fenechas i condely* [coinnilg B] *ferb ndé* 'It is known that the *fenechas* is void in comparison with the words of God'.

So in a note on the *Amra Choluimchille*: FAIG FERB FITHIR ..... bid dana ferb ic suind trí rét i. ferb briathar, ut dicitur 'mad iar ferbaib firamraib berlai báis bain' no 'is fás fenechas ic ferbaib d'6'. Bid dana ferb bolc ut dicitur 'turcheit ferba fora gruadaib iar oibbreithib' i. iar cloenbret(h)uib. Bid dana ferb [bó] ut dicitur 'teora ferba fira dosnacht' i. rosimmaig Assal ar Mog Nuadhat'. O'Davoren also, s. v. *Cliath* p. 64, glosses *cliath ferba* by immad. *briathar* in filed 'the poet's abundance of words'.—*Ed.*

**FIR** i.e. 'white', *ut Fachtna son of Sencha dixit: fordomdiur tri dirnu di argut airiu ar teora fira ferba son aenerc nécoscc iter lathi Lígba li sula sochar* (a) 'I have a right to three *dirnas* of silver in addition for three white (*fira*) cows, for each shapely cow (b) between the scales of *Lugba* (c), beautiful to the eye, profitable'. This, then, was the appearance of the *iuchna* [?] cows of *Echaid Echbél* from Scotland, which *Cúrui* captured (from the Ulstermen) i.e. white (*fira*) cows, with red ears.

B adds: Dotidis din na bai-sin ehdhi echbeil for ingeilt a haird-echdai echbeil a halbai a crich dalriattoi co mbitis i seimniu ulad toroxal iarom curi ar ultaib. 7 rl. 'these cows, then, of *Echaid Echbél* used to come to graze from Ard Echdai Echbél from Scotland, into (the) province of Dalriada, and they used to be in Seimne Ulad. Cúroi, however, carried them off by force from the Ulstermen'.—O'D. Fachtna mac Senchath is mentioned in the *Senchas Mór* pp. 18, 22, as an author of judgments.—*Ed.*

**FERENN** [*Firend* B] i.e. a garter which is around a man's [*niad* 'a hero's', B] calf, in cuius vicem *crechtair id crechta im cholpa fer* (d). Now, whatever was the fitting property [?] of any one, it is thereof they used to make the garters, verbi gratia, a garter of gold around a king's leg. *Ferenn* also is a name for the girdle that is round the man, unde dicitur *tachmaic snechta ferna fer* i.e. the snow reached to men's girdles.

*Ferenn* or *firenn* seems radically connected with M. H. G. *wieren* 'umflechten', Ohg. *wiara* 'corona', perhaps Fr. *guirlande*. The word *indle*, which I have doubtfully rendered 'property', O'D translates 'girdle'. In B the passage is: *amail nobit indili comadair caich is di din dignitis na feirniu*. In O'D's supplement to O'R., *indile* is glossed by *tormach* 'augmentum', and is also said to mean 'cattle of any kind'. In *Senchas Mór*, p. 184 *indle* is 'cattle'. The phrase *adopart teora leth-indli* 'he gave three half-indles' occurs in Lib. *Armach*. 17 b 1.—*Ed.*

**FOCHLOCON** [*Fochlac* B] nomen of a grade of poets, so called from his likeness to a *fochlocan* ('brooklime'): two leaves on it the first year, two (on attendance) on him, the *fochloc*, in the territory.

B has *ara cosmaillius fricois* *fochlocain*. See *Cf* and *Doss* supra: *tricha la fochloc* 'thirty (stories) with a *fochloc*', *Senchas Mór* p. 46.—*Ed.*

(a) B has *fordomdiur tri dirna do argat arres ar teora ferbae fira fonoen nero necuscc iter laithi lugba li sula sochar*.—*Ed.*

(b) *ere*: Pictet (Kuhn's *Zeitschrift* iv. 355) compares the Welsh adjective *erch* 'darkbrown'.—*Ed.*

(c) *Lugh mac Ethlienn*.—O'D.

(d) O'D has left this untranslated. Perhaps *crechtair* (*crechtirid* B) is a bandage and *crechta* the gen. sg. of *crecht* (W. *crechta*) a sore.—*Ed.*

**FRECRÉS** ('an answer') i.e. *fri-cach-re* to every *re* (i.e.) that which gives information to every thing (*rét*).

*frecre, frecras* n. Z. 269, Z. 1028. dat. sg. *frecreu* Z. 1054. nom. pl. *frecrea* Z. 1053, from *frith* and *gaire*.—*Ed.*

**FOGAL** ('trespass') i.e. *fo hol* i.e. under covert, not openly the *foghal* is committed.  
*foghail* gen. *foghla* 'spoliation' O'Don. Suppt.—*Ed.*

**FOLA BRITH** i.e. the worn wool (*folos*) of the good (*bá*) cloak (*bruit*).

Qy. Not in B.—As to *Fola* (i. brat, O'Clery) see *Aithle* supra, p. 7.—*Ed.*

**FOLOMAN** or *folman* [*Foilmen* B] a name for a bare worn cloak (*a*) quasi *folom fhind* i.e. without fur (wool) upon it.

B has 'quasi follumman'.—*Foilmen* i. drochbhrat, O'Clery. The word may, like Skr. *varman* 'armour', come from the root *vri*.—*Ed.*

**FOCHEONNAD** [*Fochnod* B] 'firewood' i.e. *fo-chon(n)ad*: blazing wood which is put in (or under) a fire. *Geltine* also is a name of this firewood. Inde dicitur *geltine gile* (*giliu* B) *fochonnad* 'geltine' is brighter than *fochonnad*: it is not its flame: et de eo dictum est *grian in gaim geltine* 'the sun of the winter is firewood'.

With *fo-chonnad* cf. *condud*, supra, p. 44: with *geltine* M. Bret. *guelteff* 'trabes'.—*Ed.*

**FÉDILMÍD** [*Feldimith* B] i. *fedil-maith* i.e. enduring or everlasting good.

a man's name, now rendered 'Felix'.—O'D. *Fedelmid* Lib. Arm. 16 b. 1, gen. sg. *Fedilmido* ib. 16 a. 2, *Fedelmedo* ib. 16 C. 1. *Fedelmtheo* ib. 16 c. 2: *feidhil* i. ionnraic O'Clery.—*Ed.*

**FESCOR** [*Fescer* B] 'evening' quasi *fescer* i.e. *vescer* hoc est *vesper* i.e.

**FEISS AIDCHE** 'a night's supper' (i.e.) of food, ab eo quod est *vescor*.

**FÍS** ('a vision') i.e. a *visione*.

So O'Clery: *fis* i. taidhbhsí: n. pl. *fisi*, Z. 1041, gl. 29.—*Ed.*

**FUAL** i.e. *bual* 'water', inde dicitur *dochotar ar n-asai* [*dochuatar ar nasa* B] *hi fual* i.e. imbual 'our sandals went into the water'.

*Fual* now means 'urine'. So in one of the St. Gall incantations, Z. 926, *argalar fual* 'contra morbum urinæ', *thúal* (= *do fhual*) 'urinam tuam'.—O'D. O'Davoren p. 92 glosses *fual* by *salchur* 'filth'.—*Ed.*

**FOTHrucud** [*fothrucad* B] 'bathing' quasi *othrucud* (*othrucad* B), i.e. for sick persons (*othrachaib*) i.e. for lepers it is oftenest. Sed melius *fo-thraigit* [*fotruicít* B]: i.e. when a person laves his feet and his hands this is *indlot* (i.e. *lotum* 'washing', i.e. washing the extremities): *fothrucud*, then, is *fo-ihrocit* i.e. *trochit* i.e. body, i.e. the whole body under (*fo*) it (scil. the water).

gen. pl. *fothairche* 'balnearum' Z. 893 dat. pl. *fothairchib* Z. 594: *fothrugud* Broccán's hymn, 38, should be *fothrucud*, M. Bret. *gouzroncquet*, now *korronka*. The second element of *fo-thrucud* is cognate with the W. *troch* 'to immerse', *troch-fa* 'a bathing-place'.—*Ed.*

(a) *aillí* (*aithle* B) *bruit*: cf. *aithle* thened a. v. *Aithlinne* and qy. translate "the leavings of a garment".—*Ed.*

For i.e. Cnámchaill, ut [inde B] dixit Grúibne the poet to Corc son of Lugaid in a fess (a) *fo Foi*, i.e. he was [was he?] acquainted with Cnamchoill. Item Mogh Ruith peribit quod Roth Fail perveniet dicens "to the king of fair Thurles after Foi", i.e. after Cnamcholl.

*Cnamchoill*, now Cleghile, is 2 miles E. of the town of Tipperary. Its exact situation is laid down in the Bk. of Lismore. Mogh Ruith was the most distinguished druid in Ireland in the 3rd century. He lived at Oilean Daire in Kerry, in the reign of Cormac mac Airt. See *Forbas Droma Dunghaire* in the Book of Lismore.—O'D.

**FELMAC** ['a learned person'] i.e. *mac a hiad no a huad* 'son of his science'?

*fealmac* (i.) *duine foghlumtha* [leg. mac. *foglama?*] O'Clery.—O'D. So O'Davoren p. 86. *fealmac* i. mac séass 7 mac uadh i. aircetal.—Ed.

**FÉLÉ** i.e. poetry or a poet: inde dicitur *filidecht* i.e. poetry.

**FILI** 'a poet' i.e. poison (b) in satire and splendour (c) in praise *fili* also *fial-shui* i.e. a sage of poetry.

In B this and the two preceding articles stand thus: Felmac i. mac uad. fel. i. ái. fele i. ecess, unde dicitur filidecht i. ecsi. Fili i. fi anaoras 7 li ammolad 7 brecht a fuacras in file. O'Clery has *fel* i. 61gsi.—Ed.

**FOGAMUR** [*Fogamar* B] it is a name for the last month in the autumn; i.e. *fo, ga* i.e. wind (*gaeth*), and *mur* 'abundance' (d) ut est in the Bretha nemed *Imbera fogamur* i.e. *foghemur* i.e. *fo-gemur dag-gemur* 'wheat-crop'. *Dagh* i.e. wheat. Inde dicitur *triar dag* three (consecrated) wafers, (or) *sacarbaic* i.e. *sacer* and *pit* i.e. of food. ut dicitur:

A bit of food I ate (e) yesterday

Certainly is cause of repentance:

Impure my body, much my transgression [?]

Pure (is) He whom I have received.

The latter part is omitted in B, which has only *Fogamar* i. *dón mis dedenaig rohainmniged* i. quasi *fogaimur* i. *fota mis ngaim*.—Ed.

**For** i.e. vigilant, *an-bhft* 'not vigilant': ut dicitur

Every one is watchful, vigilant,

Though far the warriors march.

From that comes *fht faitech* 'vigilant' and *anfht anfaitech* 'not vigilant'.

**FAATH** [*Fath* B] i.e. learning, unde dicitur *faitsine* 'prophecy'.

*fath* i.e. *foghlaim* *flaidhechta*, O'Davoren p. 85. *Fáth* i. *foghlaim*, O'Clery: cf. Zend *vat* (the t assimilated) 'to know', 'to understand', *Justi*, and perhaps Lat. *vates*.—Ed.

**FEMEN** i.e. *Fe* and *Men*, the two king-oxen of the oxen of Ireland. It is at this place they were. Hence it is (so) called. *Cirbe* (is the) nomen of the place in which they used to be chewing their cud (*cir*).

*Femen* the ancient name of the plain comprising the barony of Iffa and Offa East in the S.E. of the Co. of Tipperary.—O'D. See *Edel* supra: *cir* gen. *cire* 'cud' is the Manx *kecil*, W. *cil*: and cf. the Bret. *das-kiria* 'ruminer'.—Ed.

(a) B has *N* (*es*).—Ed.

(b) 'bitter'.—O'D.

(c) 'it' 'sweet', 'smooth'.—O'D.

(d) 'fogam' 'little winter', i.e. the wind and the sea swelling'.—O'D.

(e) "The fulim eal I took".—O'D.

**FLIUCHUD** [*Flechud* B] i.e. *fliech-shuth* 'wet weather' for its softness: *suth* i.e. weather (*sín*).

**FAIR** i.e. the rising of the sun in (the) morning, *ab eo quod est jubar* [i. *dellrad* B] unde Columb cille dixit *Dia lim fri suin dia lim fri fáir* 'God be with me at sunset, God be with me at sunrise (*fri fáir*).

*Fáir* (i. *turghbail gréine no sírche greine*, O'Clery) = W. *gwawr* 'dawn', Brot. *gourleun*, *guere louen* 'morning-star'. As to *suin*, which is glossed in B by *folach*, v. supra s.v. *Arco suin* and cf. the verb *suinim* i. *criochnaighim* no *sguirim* 'I end or cease', O'Clery.—*Ed.*

**Fé** *ab eo quod est ve* i.e. *vae*, for with the Gaels it is usual for *f* to answer to the *v* (or to be in place of the *v*) consonant *ut praediximus* [scil. sub v. *Fine*]. *Fé*, then, is a wand of aspen [? *fidaite*] and gloomy [? *fidad*] the thing which served with the Gaels for measuring bodies and graves, and this wand was always in the cemeteries of the heathen, and it was a horror to every one to take it in his hand, and every thing that was odious [?] to them they marked on it in Ogham. Inde dicitur:

Sorrowful to me to be in life  
After the king of the Gaels and Galls:  
Sad is my eye, withered my clay (a)  
Since the *fé* was measured on Flann.

Aliter, a rod of aspen was used by the Gaels for the measuring of the bodies, and the graves in which they were interred, and this wand was always in the cemeteries of the heathen, and it was a horror to every one taking it in his hand, and every thing that was odious [?] with the men was struck with it, unde [in] proverbium venit *fé fris* "a *fé* to it"! for as the wand was odious cui nomen est *fé*, sic et alia res cui comparatur. For it was the aspen which the wand used to be, and it is odious. Therefore says Morann in the *Briathar Ogham aercaid fid edath*, i.e. the reproach which attached to the rod cui nomen est *fé*.

This is a reference to the vestal [sic. qy. virgular?] Ogham of Morann, at the end of the Ogham tract, in H. 3, 18. If the Flann mentioned in the quatrain was Flann Sinna [airdri of Ireland] it could not have been written [or quoted by] Cormac mac Cuillennáin.—O'D. for king Flann died A. D. 914, and Cormac was slain eleven years before. O'Davoren p. 84, explains *Fee* by mors, but O'Clery, following Cormac, by *slat tomhais uaighe* 'a rod for measuring a grave'.—*Ed.*

**FIDCHELL** [*Fithcill* B]. i. *féth-ciall*, *fáth-ciall* i.e. it requires sense (*ciall*) and *fáth* ('learning') in playing it. Or *fuath-cell*, i. *fuath cille* 'likeness of a church', in the first place, the *fidchell* is four-cornered, its squares are right-angled, and black and white are on it, and, moreover, it is different people that in turn (b) win the game. Sic et ecclesia per singula per iii. terrae partes iii. evangelii pasta (c). It is straight in the morals and points

(a) B has: *ore gan deg-ollam de* and gives the quatrain at the end of the article.—*Ed.*

(b) *cach la fecht*, cf. *cach la céin* (gl. modo) Z. 1017, 1018.—*Ed.*

(c) B glosses this by: *is marain a neachas to sasud cethri rann sundradach in deitha o soscealib* "So is it in the Church, satisfying the four different parts of the world with gospels", which is not accurate.—*Ed.*

of the Scripture (a) et nigri [i. dub B] et albi [i. gel B] i.e. boni et mali, habitant in ecclesia.

*fidchell* = W. *gwyddbwyl*.—*Ed.*

**FRAIG** ('a roof') i. against (*frí*) *ice* (*aig*) i.e. against cold.

So O'Clery. dat. sg. isin *fraighidh* Book of Lismore, 156 cited by O'Don. Supt. *aig* (gl. *cristallus*) Z. 60, W. *ia*, O.N. *jökull*, Eng. *icle* in ic-icle.—*Ed.*

**FOLASAI** [*folassa* B] 'shoe', i.e. because it supports (*foloing*) a person's foot.

Aliter *fol* i.e. quasi *sol* i. *bonnbach* i.e. *bonnbruach*, i.e. it is between the sole and the earth. *Fol* then quasi *sol*, ab eo quod est *solum* latine.

*Fol* i.e. a *cenn-fo-chrus* ('change of initial') i.e. *f* pro *s*.

*folasa* i. *broga* 'shoes' O'Clery.—O'D.

**FUITHIR** i. *fo-thír*, he who gives land (*tír*) to a stranger.

B reads: *Fuidir* i. fo thir i. inti dobeir tir fo na deoraig anechtair is do is ainn fuidir. The word occurs in the *Senchas Mór*, pp. 52, 84, 104, 124, 138, *daer-fuidir* ib. pp. 90, 106; but the meaning does not appear.—*Ed.* O'Clery has *Fuidhir* i. fadhaor ('slave') i. fear tuarastail ('a hireling').—O'D.

**FASACH** i. *fo-so-sech*, i.e. the brehon produces a precedent for every case on which he adjudicates i.e. a case similar to another; and he afterwards repeats the sentence which wise brehons had passed upon it. *Fassach* then is *fo thechaid* [?] for it is the old case (made) present. Or he follows (b) a good old judgment for the present case.

B adds: no *fiasach* i. *fas fuach* i. *foach focal* i. *fas-focal insin* 'Or *fiasach* i.e. *fas-fuach* i.e. a word i.e. knowledge-word. *Fassach* is explained by O'D as a 'precedent', and it is so rendered in the *Senchas Mór* p. 18, where it is said that the Breton delivered judgment in public a *rosuadaib ocus fasaigib* 'from commentaries and precedents'. In the same book, however, p. 228, *fasaigib* is rendered by 'maxims' and the context supports this version.—*Ed.*

**FERN** i.e. everything good, an *iarn belre* or *iarm-bélre* (obsolete or primitive word) this

A, corruptly, *Fiern*. O'Clery has *Fearn* i. maith. cognate either with *ferr* 'better', Skr. *variyas* comparative of *uru-s* = *elvuc* or with *fern* i. *fei* 'vir', *Duil Laithne*.—*Ed.*

### Additional Articles from B.

**FI(A)AIL** ('a tooth') i.e. *fi onní* is *figo saidim* 7 *cail ónní* is *cilia labia* i. isin bel bid saiti no fecad na hóile iad (*ſſl* from Lat. *figo* 'I settle' (c) and *cail* from *χειλία* labia, i. e. they are stuck in the mouth. Or spades *feca* (d) of the cheek (*dil*).

**FIGHE** ('weaving') *quia figitur* i. *gontarí* ('it is wounded') *icca denam* ('in making it').

*Fige* i. *quia figitur* *ingarmaib* H. 2. 16. W. *gwe* 'a web', O. W. *gweig* (gl. *testrix*), Corn. *guiat* (gl. *tela*), Br. *guiad*, root VE, Lat. *vicio*, *ſſ-riptor*.—*Ed.*

(a) "The Scriptures are straight in their morals (doctrines) and points";—O'D.

(b) *Sechid* B, *ocheid* A. 'sequester'.—*Ed.* 'brings to bear'.—O'D.

(c) 'I thrust'.—O'D.

(d) 'turning'.—O'D. I regard *fecad* as a blunder for *fece* nom. pl. of *feo* a spade q. v. infra.—*Ed.*

FOLACH ('cover or concealing') i.e. *falus* [φυλακή] Graece custodia Latine.

root VAR (Skr. *vri*), whence also *foil* 'house', *fola* and *foilmen* 'cloak'.—*Ed.*  
MacFirbis glosses φυλακή by coimed no taisge.—O'D.

FOLT ('hair') quasi *fo-alt*, *faudus* [σφάλτης?] graece cadens interpretatur, no fo alt i.e. sis teidsium sech cach ('down it goes along every one').

W. *gwalt*, Corn. *gols* (gl. caesaries).—*Ed.*

FIDH quasi fidus est i.e. innill hé.

Seems a *guide*: cf. *cen arith n-and act aingel* (a) *du-t-fidedar* 'without a charioteer in it, save an angel who guided it', Lib. Armach. 18 b.—*Ed.*

FERG ('anger') quasi *ferb* a *fervore* i.e. ón bruth.

O. W. *guerg* (gl. *efficax*) Z. 14. root *varg*, whence Gr. ὄργη, Skr. *urj*, *urjams* and perhaps *virgo*.—*Ed.* MacFirbis glosses *fervor* by *teas móir* no *fearg*.—O'D.

FLED ('a feast') quasi *ple* et *ed* i.e. *edo* *toimlim*, *ple* a *plenitudine*. *fled* *din lantshasad eter dig 7 mír* ('*fled*, then, full satiety both of drink and meat').

*fled* f. gen. *flede*, Z. 65, 1041, 1108. W. *gwledd* f.—*Ed.*

FOT ('a sod') a *foetu* i.e. on *tsuth* *tio* *trid* ('from the fruit which comes through it').

See *Trefot* infra.—*Ed.* MacFirbis glosses *foetus* by an *uile genemhuin edir cloind* 7 *toradh* 7 *fás*.—O'D. 'every begetting, whether children or fruit or growth'.—*Ed.*

FOCAL ('a word') quasi *vocalum* [leg. *vocula*] i.e. *guthan* ('a little word' b).

This is *focul* in Zeuss p. 969.—*Ed.*

FER [leg. *fér*] ('grass') a *vere* i.e. on *errach* ('from the spring').

gen. *feiur* Z. 116. Manx *faiyr*, W. *gwair* m. 'hay', Corn. *guyraf* (gl. *fenum*), with which Siegfried compared Skr. *virana*.—*Ed.*

FASCUD i.e. a *faisce* [leg. *fasce*] on *grinde* ('from the faggot').

On *grinniu* H. 2. 16. O'D. renders *fascud* by 'shelter', but this is *foscud* Z. 1041 = W. *gwascod* f. 'a shelter', 'covert'. *Fascud* seems cognate with M. Bret. *goascaff* 'stringere': cf. O. Ir. *fasc* 'securing' *Senchas Mór*, 258.—*Ed.*

FIGELL a *vigilia* i.e. *frithaire*.

O'Clery explains *fighill* i.e. *urnaighthe donl duine ar a ghliuinibh mar atá slechtain no meditatió* 'prayers [a prayer?] which a person makes on his knees, such as *elechtain* (c) or *meditatio*'.—O'D. *do crist cachain figil hí curchán cen chodair* (d) 'Unto Christ he sang a *figil* in a coracle without a hide (about it)' *Féilire Oengusso*, Dec. 8. FIGLIS FUT BAI i.e. *dorigni figill* in *fót robai* ('he made *figill* as long as he was') in *vita* i.e. *dá cét déc slechtan leis cach lái* ('i.e. 200 genuflexions every day'), *Amra Choluim-chille* (Leb. na *huidre*). O'Davoren explains *figil* by *molad* 'praise'. "So they in heaven their odes and *vigile* tuned" Milton.—*Ed.*

FAIGHIN ('a scabbard') a *vagina* i.e. on *trúail* ('from the sheath').

Manx *fine*, W. *gwain* f., Corn. *guein* (gl. *vagina*), *godyn*, Bret. *gouin*.—*Ed.*

FELE ['modesty'] a *verbo velo* i.e. *fialaigim* [ms. *fialaidim*].

(a) ms. *aingil*. (b) 'a little voice', but *guth* is an O. Ir. grammatical term for 'word' Z. 969.—*Ed.*

(c) 'genuflexions', borrowed: cf. Lat. *rectio*.—*Ed.* (d) cf. Lat. *cuffia*, Gr. κύρος and perhaps A. S. *hyd* 'hide'.—*Ed.*

*Fele* (gl. honestas, gl. verecundia), Z. 22, gen. sg. *féle*, Z. 1069: cf. W. *gwyl* 'modest', *gwylader*, *gwyledd* 'bashfulness'.—*Ed.*

**FAILID** ('joyful') falet hebraice *salvus latine*.

*Fáilti-si* Z. 594: *co-fáilid* (gl. letus) Gildas. Hence *fáilte* salutatio, gaudium, Z. 94. See *Angel* supra p. 12.—*Ed.*

**FAITHC(h)E** ('a green, *platea*') i.e. feth-chái i. conair iarna fethughad i. iarna reidhiughadh ('a way, after being readied, i.e. after being smoothed' (a)).

'Technically, the four fields nearest the house', O'D. Suppt.—*Ed.*

**FUINE** i. fó inde hé i. maith ('good').

O'D leaves this untranslated: we should probably read *Fuinne*: *fuine* means 'baking' in Scotland, and O'Clery has *Fuine* i. bearbhadh no bruith. See, too, O'Don. Suppt.—*Ed.*

**FEC** ('a spade') quasi pec quia pingit terram.

A living word in N. Leinster, anglicised *jack*.—O'D. Borrowed from, or cognate with, Lat. *vanga*.—*Ed.* Mac Firbis glosses *pingo* by *delbaim no tairingim no sgaoilim* 'I shape, draw or loosen'.—O'D.

**FUAT** ('bier') i. fuath e la cach no foad na (b) collæ bis ('hateful (is) it to every one, or the bodies' sleep is it (c)').

*Fuad* i. *cróchar(r)*. O'Clery.—O'D.

**FEMEN** i. foeman graece quasi campus i. magh ('a field').

The glossographer seems to have confounded ποιμήν with λειμών. See article *Femen*, supra p. 74.—*Ed.*

**FACHELL** ('wages') i. focheill in gillæ dia tabar bis a meit no son ngellad mbis a comall ('according to (fo) the sense (ciall) of the gillie to whom it is given, it is in amount. Or according to (fo) the promise (gellad) is its fulfilment').

O'Clery explains *foicheall* by *formáil no luach saothair doghleibh duine ar son a oibre sa ló* 'hire or wages which a person gets for his work in the day'.—O'D. *ben bis for foichill* 'a woman who is on hire': *Senchas Mór* p. 160, *in gilla turusa* (the messenger) *bis for foichill* *ibid.* *in deoraid bis i foichill* 'the stranger who is on hire' *ibid.* i. 190—O'Clery has also *faichill* i. *tuarastal go bfaichlibh* i. *go dtuarastlaibh*: *cín faichill* 'without wages' occurs in *Senchas Mór*, 190. Manx *faill*.—*Ed.*

**FELL** ('treachery') i. a verbo *fello* i. *brego* nec(h) ('I deceive some one') fallo eodem (e).

*Fell* occurs *fignal* 'treachery and fratricide' *Senchas Mór*, p. 56. The glossographer's *fello* seems a blunder for φηλόω. If so, the Irish *brego* (O. Ir. *bréu*) is another example of the 1st sg. pres. indic. act. ending vocally of which I have spoken under *Arco*, *Dochu* and *Duile*. But perhaps *fello* is the low Latin substantive meaning 'perfidus' 'rebellis'. The acc. sg. *bréo* mendacium, now *bréag*, is in Z. 23.—*Ed.*

**FAGA** i. figna ['poison-spear'] i. *drochgnai* ('evil-spear').

*fagha no fogha* i. *ga*, O'Clery.—O'D. With *fagha* Siegfried compared W. *gwaeaw*.—*Ed.*

(a) "after being cleared or made ready".—O'D. (b) MS. no.

(c) "it is of the same length of the body".—O'D. But cf. *soaid* 'dormiebat' Fiaco's hymn.—*Ed.* (d) MS. nec.

(e) "a verbo *fello* 'to deceive'. Nec fallo eodem".—O'D.

**FÍ** i. ole ('evil') interfigitur. **FÍ** i. ole ('evil') quasi vi i. verus i. neim ('poison').

*fí* 'poison' = *vírus* for *vísus*, Gr. *ἴός*, Skr. *visha* v. supra s. v. *Fili*. *Fí* ondi as *virus* i. neim unde fidbæ i. fithnaisi H. 2. 16.—*Ed.*

**FOCHEN** du tiachtain ('welcome thy coming!') i. is *fled* maith lind do tiachtain o oighe ('thy coming is a good feast to us, O guest!'). **FÓ** i. bonum (a) cen a cena i. *fled* ('a feast').

Fochen do thichtu i. graecum est. fo i. bonum cenos [ξέρος] i. hospes. fócen din i. fo óige, H. 2. 16. Niba *sochen* leu a forcital fícas corpus et anmana 'not welcome to them was the teaching that healeth bodies and souls', Z. 1057.—*Ed.*

**FÉET** ['a tomb'] i. adnacul [Firt 'a miracle'] a virtue (b).

*ferte* f. 'tomb' was an Old Ir. form: *fertæ* martyrum Lib. Arm. 6 b. 2. *du ferti martur* (gl. ad *sargifagum martyrum*) Lib. Arm. 21 b. 2. ad *ferti virorum feci*, *ibid.* 3 b. 1. *fert* i. ulaid cumdacha, O'Dav. cf., perhaps, Skr. *vriti* 'hedge' and Latin *urtum* 'a grave'.—O'Clery has *fearn* i. uag, and *fearn* i. fearann.—*Ed.*

**FÍR** ('true') quasi vír a vero latine.

Manx *feor*, W. Corn. and Br. *gwir*.—*Ed.*

**FEDAN** a foedere on accomal ('from the league').

MacFirbis glosses *fedus* by *coimhchengal no osadh*.—O'D. *Fedan* (gen. na fedhna, *Cogad Gaedhel* etc. 40) is not translated by O'D. It means also 'a yoke', 'team': cf. arathar cons *fedain* techtaí ('a plough with its proper team') O'D. Suppt. daim na daimet firu na *fedna* forsaib 'oxen that suffer neither men nor yokes upon them', *ib.*—*Ed.*

**FIAM** i. lorg ('a track').

So O'Clery: *FIAMH* i. lorg. The word may have lost a g and be connected with Goth. *vig-* s, Lat. *via*, etc.—*Ed.*

**FANG** i. fiach ('a raven').

So O'Clery.—O'D: cf. W. *gwancio* 'to gorge', 'to glut'.—*Ed.*

**FUAL** ('urine') quasi *fuil* ('blood') ar a dath ('for its colour') no quasi *bual* i. *uisce* ('water').

**FUIL** ('blood') quasi *fluib* a *fluvio* ar is *cosmail* silit immalle ('for both drop (c) alike'). No a fulmine i. *ontsaignen* ('from the lightning') ar it *cosmaili* (d) im tes (e) 7 im deirgi datha ('for they are alike as to heat and as to redness of colour').

**FIADNISE** ('witness') i. fiad nass i. fiada ronas ('God has bound').

Cognate with Eng. *witness*.—O'D. In H. 2. 16, col. 108 this gloss runs thus: *Fiadnaisi* i. *fiadis* ronas incor. In Old-Irish *fiadnisse* is a neuter *io*-stem, Z. 53, 823, Manx *feanish*.—*Ed.*

**FIADMUIN** ('hares') i. *fiadmila* bid i muine ('wild animals that are in a brake').

*fiadmilla* = W. *gwylodfilod*.—*Ed.*

(a) *Fó* is the Skr. *vash* 'good'.—*Ed.*  
(c) 'flow'.—O'D.

(b) Hence also Corn. *barthus* and *marthus*. Bret. *bersut*.—*Ed.*  
(d) MS. *cosmailius*.  
(e) MS. *dath*.

**FIRSI** i. *nert* ('strength') ut dicitur ferr firafirsi ('better is truth than strength').

So O'Clery.—O'D. O'Davoren p. 87: *Firssi* i. *nert*.—*Ed.*

**FERG** i. *laech* ('a hero'). unde dicitur *comaid ferg foobar* ['a hero keeps (?) an edge'].

So in O'Davoren p. 84: cf. perhaps *vargus* 'latrunculus', Sidon. Apoll. Epist. VI. 4, cited Dief. Origg. p. 434.

**FELL** i. *ech* ('a horse') unde dicitur *cap fell* ('a car-horse').

v. *supra* p. 71.—*Ed.*

**FAL** i. *ri* ('a king').

*Fal* i. *ri* no *muir* ('king or sea') O'Davoren, p. 85: cf. Lat. *valeo*, *validus*.—O'Clery writes *Fál*, with a long *a*, and explains it by *ri* 'king' and *iomad* 'abundance'.—*Ed.*

**FIM** i. *deog* ('a drink').

**FIM** i. *fin* ('wine') unde dicitur *dodaile[d]* *fim i crethir* ('wine was distributed in a cup').

**FETHAL** i. *corn cumdaig (a) argoid* ('a goblet with a silver mounting').

So O'Clery: *Feathal* i. *corn cumhdaigh airgid*.—O'D.

**FOCHLA** an *tuaiscert* ('the north').

Cf. W. *gogledd*.—*Ed.*

**FAITSI** an *desscert* ('the south').

Perhaps from *fa-desi*, where *desi* = W. *deheu*.—*Ed.*

**FOCHLA** nomen do *suide na flatha* ('name for the champion's seat').

So O'Clery: *Fochla fo* i. *suidhe flatha no tighearna*. And *Faitse* was the name for the charioteer's seat—obviously because the charioteer sat on the right, or south, side, while the champion sat on the left or north (*fochla*).—*Ed.*

**FIANNACHTACH** (a man's name) i. *fian-gnimach* ('hero-deedful') *gnim fian lais* ('the Fians' deed with him').

Anciently a man's name; still preserved in the surname O'Fiannachtaigh, anglicized Finaghy or Finnerty.—O'D.

**FORBASACH** (a man's name) i. *sudiges bes foruib no cacht*.

O'D's version ('sitting around them or a siege') is clearly wrong. I would translate 'he who places a tribute (*bé* i. *clos*, O'Clery) on them, or a tax'.—*Ed.* From *forbas* 'a siege'.—O'D.

**FOTHATH** i. *fothugud* ('founding') unde dicitur *rofothath flaith for raigni ruad* ('a chieftainship was founded on mighty Raighni').

So O'Clery: *Fotha* i. *fundameint*. *Fothughadh* i. *cumhdach no tionnagnamh* 'founding or commencing'.—O'D. *fotha* m. Z. 999, *rob-fothiged* 'fundati estis' *ib.*—*Ed.*

**FICHT** i. *feig* ('sharp').

I would fain read *ferg* 'anger' instead of *feig*, Z. 994, and then identify *ficht* with the Welsh *gwyth* 'wrath'.—*Ed.*

Foi .i. flaith ('a chief') unde dicit (a) Cuchuimne

Manibad airmitiu níe  
nip indemain fochlach foe  
beith dam for crocann ngamnain  
itig garbhain bid gnoe  
" Unless there is honour of evil  
Not unsafe is a seated chieftain :  
For me to be on a yearling calf's skin  
In Garván's house is delightful (b).

<sup>101</sup> *fói* is written *fo* by O'Clery, who explains it *flaith, tighearna no rí* 'a chief, lord or king'.—O'D. *Fó* is a different word. *Fói* seems cognate with *olifjor* 'rudder', which Becker spells with the digamma (IL 19, 43: Od. 12, 218, and Benfey refers to the root *vi*. cf. W. *rhwys* 'king', Cornish *ruisanes* 'queen' which are connected with *rēmus*: cf. also the secondary with the primary meanings of *guberno* and *κυβερνάω*.—Ed.

FOTHOND i. muclaithe ('a sow in heat') iarsindi bis fo thuind amail in cerndubhan ('because it is under a wave, like the *cerndubhán*') ut dixit fer munian

## Rucht fotheind fithend fo

andord ela inmhain aui

osnad echtge alaind luad

lin muc muad mend medras coi.

FULUTH ['wealth'] .i. luth foi .i. utmall ('motion under it, i.e. it is unquiet' (c)).

Spelt *folud* in *Senchas Mór*, 242, and = W. *golud*, O. Corn. *wolut* in *woludoc* (gl. dives).—*Ed.*

Faici ['ridgepole'] quasi feighe ['illumination'] iarsindi imfuilnges soillsi  
dond tegh ('because it sustains light for the house').

O'Reilly guesses *feici* to be 'a chandelier'. But O'Clergy has *feige* i. mullach tighe no dunaidh. In H. 2. 16 we have *feice tige* quasi *fege* quia *praestat lucem domui*. *feighe* (leg. *fóighe*) is a derivative from the adjective *fóig* (clarus, illuminatus) Z. 994.—*Ed.*

FUIRIM ['a gift?'] .i. ellach aisti ['a present for a poem?'].

*fuirim* i.e. tabair(t). ut est fuirsin samaise ar dian co ndroncaire 'he gave a heifer for a *dian* with a strong caldron'. O'Davoren, p. 85.—*Ed.*

FENELACH i. ellach ercái ['gift of an eric' ?]

FERDOMAN i. donna fir ('the *materies* of a man').

.i. mac becc 'a little boy' Mac Firbis—O'D. *fear domain* .i. mac bithbhenach 'a boy who is an habitual trespasser'. O'D.'s Suppt.—*Ed.*

FAINDELACH i. oinmitt ('an oaf').

*faoinnealach* i. *oinmid*, O'Clery.—O'D. cf. W. *gwaened* 'headlong'. *Faennelach* is wrongly *feanelach* in O'Davoren p. 86. The phrases *faenleadaigh fine* and *athgabail faenledaig* are cited in O'Don. Suppt.—Ed.

FEUTHAL i. *eugasgo* ('form').

O'Clery *feathal* i.e. *éccosg no cuma* 'face or form'.—O'D. O'Davoren has *feathal* i.e. *comartha no minn*: *feathla* i.e. *eguso no comartha*. Perhaps we should read *fedhat* and compare the W. *gwedd* f. 'aspect', 'form'.—Ed.

(a) M 8. dicitur.

(b) 'Were it not in thy heroic respect, I would not be in Emhain, seat of chiefs. I being on the skin of a yearling calf at Garbhan's house; it would be mockery'.—O'D. *gnoc—gnaoi i. aoiibhinn*, O'Clery.—Ed.

(c) 'ability in it, i.e. noble'.—O'D. But *utram Z. 262, 563* is *inquietus, mobilis*, and the glossographer alludes to the *inustableness* of riches.—*Ed.*

GRAD ('a grade') i.e. a gradu.

niurt grád hiruphin 'to the virtue of the ranks of Cherubim,' Patrick's hymn: *grádh eclaise, gradh sechta*, O'D. Suppt. *acclis uis. gráddich*, Lib. Arm. 170, b. 2. As the *a* is long, *grád* is probably not borrowed from *grádus*.—*Ed.*

GLANG i.e. shoulder: inde asglang [asclang B].

B adds: *os gualuinn mbis* 'what is over a shoulder', v. supra p. 1, s. v. *Asglang*.—*Ed.*  
GNÍD i.e. a voice, inde dicitur *gnídgáil*.

GEL ('white') ab eo quod est gelu [i.e. ón reod 'from the frost', B].

GLABUR [*giabair* B] i.e. a harlot.

O'Clery has *giabbair* i.e. meirdreach.—*Ed.*

GOL i.e. a tear, unde *golgaire* 'loud weeping'.

So O'Davoren, p. 94, and v. supra s. v. *Digal*.—*Ed.*

GALL i.e. a pillar-stone, i.e. *nis comathig combatar selbh co cobrandaib gall* 'they are not neighbours till (their) properties are (provided) with boundaries [?] of pillar-stones' (a). *Gall*, then, means four things, i.e. first, *gall*, a pillar-stone, *ut praediximus*: it is so called because it was the Gaill that first fixed them in Ireland. *Gall* next, a name for nobles of France, i.e. *tribus Galliae*, and they were so called from candor corporis, *γάλα* [enim] Graece lac Latine dicitur, unde *Galli*, i.e. milky ones (b). Sic, then, *gall* is nomen for a swan: inde Fer Muman dixit:

cocholl chos ngall gemin brain

'the covering of swan's legs is a raven's skin'.

*gall*, then, a name for a cock, i.e. *gallus*, i.e. from *galea capitis* he is named. [B adds: *a cathbarr a cind* 'from the crest of his head']

1° *gall* 'a pillar-stone' seems at first sight cognate with O.Fr. *gal*, which Diez, E.W. II, 304, connects with W. *calen* 'whetstone'. The double *l*, however, = *rr*, points to an Indo-European *ry* or *rs*: so cf. perhaps Zend *zarsh-tva*, 'a stone'. O'Clery s. v. makes the dat. pl. *gaillechaib*. 2°. The etymology of *Gall* from *γάλα* is taken from Isidore, par. 104. "Galli a corporis candore nuncupati sunt: *γάλα* enim graece lac dicitur." 3° *gall* 'swan' and 4° *gall* 'cock' (if the latter word is not a loan from *gallus*) are for *\*garlus*, and both from the root GAR 'to call' 'praise'; cf. *swan* from the root SVAN 'sonare', and cf. *hano* with the Latin *cano* and perhaps *κύν-κυ-ος*.—*Ed.*

GRASTICUM [*Grazagum* B] i.e. *graziacum*, i.e. Patrick's (mode of) thanksgiving, quod Scotti corrupte dicunt (c): sic autem dici debet (d). i.e. *grasagum* [*grassraigim* B] *do duiu* i.e. *gratias deo agimus* (e)

The word is found seven times in Lib. Armach. 7 a. 1, once spelt *gratzacham* and six times *grazacham*: Et venit Daire post lac ut honoraret sanctum Patricium, portans secum eneum mirabilem transmarinum metritis ternas ('three firkins') capientem;

(a) O'D reads: *nis cinlaig comathig combatar selbh co mbatar coiccrice co combandaib gall*, and translates 'neighbouring herds of cattle are not amenable until boundaries are divided by pillar-stones'.—*Ed.*

(b) *industai* 'of the milk'.—O'D.

(c) B translates: *is ris adorati scotici truained*.—*Ed.*

(d) B translates: *is marsta is coir sin do rad*.—*Ed.*

(e) B translates: *dermail brude n-altaighi do dia*. But H. 2.16, col. 113, has 'Grat(s) ioum gratias ago' in the singular.—*Ed.*

dixitque Daire ad sanctum "Ecoe, hic eneus sit tecum"; et ait sanctus Patricius "grazacham". Reversusque Daire ad domum suam dixit "Stultus homo est qui nihil boni praeter grazacham tantum pro senecte mirabiliterum trium"; additque Daire, dicens servis suis "ite, reportate nobis eneum nostrum". Exierunt et dixerunt Patricio "portabimus senectum". Nihilominus et illa vice sanctus Patricius dixit "gratzacham, portate", et portaverunt. The form is an Old Welsh loan from the Latin *gratias-ago* 1st person singular (like *datolahan* 'lego', *mergidhaham* 'evanesco' Z. 498) and not, as Cormac supposes, a plural, which would have been *grazagun*. The present Welsh would be *gresaaf* 'I welcome', from *gresa*: *duu* 'God' (now *dew*) is a fine Old Welsh form = Skr. *dēva*, Lat. *deus*, *divus*, Ir. *dia*. Hence *duuit*, Juvenus.—*Ed.*

GÉD ('a goose') nomen de sono factum, *gág*, *gag*.

W. *gwydd*, Corn. *guidh*, Br. *gwéz*, Ir. *Glosses*, No. 388: Manx *guiy*. An Old-Irish *goes* = (h)aner, Gr. *χήν*, Ohg. *gans*, occurs supra, p. 37 s. v. *Cormnas*.—*Ed.*

GAMUIN ['a year-old calf'] i.e. in the month of *Gam* (November), after *samuin* (Hallowtide, Nov. 1), unde dicitur *gamnach* ['a milking-cow, with a year-old calf'] i. e. *gam-shinech* ['*gam*-dugged'], because there is milk in the month of *Gam*, i.e. in winter.

*Gamain* B. Gaelic *gamhainn*, Manx *gauin*. In *Senchas Mór*, p. 185, *bó cona gamaind* is rendered 'a cow with its kids'.—*Ed.*

GRONN or GORN ('firebrand') i. e. *gai-orn* i. e. a dart of destruction, i. e. a firebrand, ut Gruibne dixit, welcoming Corc or Cormac, *immicuiretar gruinn* (or *guirn*) *gair* &c. "let firebrands (and) shouts be put round him"! (a)

*gronn* reminds one of the Gaulish *Grannos*, which Siegfried connected with Skr. *ghrini* 'sun': *gor-n* (*gorn* i. aithinne teineadh, O'Clery) seems (like *goraim* 'I warm') a derivative from *gor* 'fire', which is cognate with Skr. *ghar-ma* 'calor'.—The Gr. *γρυνός*, *γρυνός* and Ovid's *Gryneus* should be remembered.—*Ed.*

GLUSS i. e. light, as in the Bretha nemed: *dofet óc iarnglus* ('a youth excels by his light') i. e. the youth with his bright eye is more excellent than the old man with feebleness of his eye.

Cognate with Eng. *gloss*?—O'D. The above version of *dofet óc iar nglus* is clearly wrong: cf. *iar nglus* i. e. dered dia soillsi, O'D's Suppt. I would render 'A youth precedes (an old man) after (his) light (in gone)'.—*Ed.*

GRETH [*Grith* B] nomen for a servant of Aitherne, to whom Amargein, son of Eculsach [amorgine mac ecetsalach B], a smith from Búas, said *Inith greth gruth grínmuiñe glascrema cue uinn ubla grethi gruth*.

O'D has left this unattempted. In B the story is told more fully thus: Luid gilla athairne do chuincidh iasachto do tigh ectsalach goband conaca in lealab ocon tenidh is mar [leg. nár] ba mo indas dorn 7 robtar lana imorro a uii. *mbliadna* seom. bui iarom oc creim (creime) 7 grotha et reliqua. asbeart iarom fri greth. Inniuth grith gruth (i. fonaithe) grínmaine grammune glascrema cue (i. cnú) huindí ubla grethi [leg. grechi?] grith [gruth A] Inniuth greth gruth 7rl. Adcuaid iarom an gilla dathairne sin. Doluidh athairne 7 fidhbaí ina laim dia marbad. Tanic athair in maid etarlam 7 imroi-chomairc don ingin cia tainic don tig. asbert ind ingen tainic gilla athairne 7 isbert in rogar. Aill-amse ar a at(h)air tiefia athairne 7 muirfid ind mac. Folaid oise in mac 7 suididh a etach airm ita. Dognith amluid. Tainic athairne 7 dobert buille

(a) 'be raised for him'—O'D.

don cip bói isin étach. Eges in ingen iarom 7 luid-sium for teicedh. IS i éraic iarom doradad ind i. mae do forcedal do echedsalach goband connalá messa am dan oldas athairne, is iarom bretha amorgein chuioci. 'Athairne's gillie came to ask a loan to the house of Ecetsal, the smith, and he saw the child at the fire, and it was not bigger than a fist, and yet its seven years were complete. Now it was gnawing garlic and curds and so forth, and it said to Greth "Does Greth eat curds (i.e. cooked), blackberries, sloes, green leeks, nuts, onions, sour apples (a), curds? Does Greth eat curds etc." (b). Then the gillie told Athairne this. Athairne went with a billhook (c) in his hand to kill it.—The boy's father came while the iron was in the fire (*starlam*), and asked of the girl "who came to the house"? Said the girl, "Athairne's gillie came", and she said what had happened. "Hearken to me", said its father, "Athairne will come and kill the child; hide the child", says he, "and put its dress where it (now) is". Thus was it done. Athairne came and gave a blow to the post (*cip, cippus*) that was in the dress. Then the girl shouted and he went his way. This, then, is the *erio* (mult) that was given for it, to wit, to instruct the boy for Ecetsal the smith (d), so that he should not be inferior in skill to Athairne. Afterwards Amorgein was brought to him. I suppose this Athairne was the implacable bard mentioned by Dr. Ferguson in his *Lays of the Western Gael*, pp. 67, 245.—*Ed.*

**GART**, two things it means: *gart* i.e. 'head' in the *Dul Feda Máir* ('Book of the great wood'); *gart* also 'hospitality', (for) it is the head of every illustrious *dail* (?) which one performs.

*gart* 'head' is = W. *garth* f. 'cape', 'headland'.—*Ed.* *gart* i. fial no ceann, O'Clery.—O'D.

**GRUITEN** i. *groit-shen*, for what is old (*sen*) is *grot* i.e. 'bitter' (*guirt*) for *grot* is every thing bitter [?] unde dicitur *groitness*, i.e. 'bitter' [?] fruit.

O'D (Supp. to O'R.) explains *gruiten* by stale butter. I should have rendered *grot* by 'rotten' (cf. the Gaelic *grød*) and *guirt* by 'sour', cf., however, Grus *grot* *gruiten*. a groso cibo i. dagbiad i. scaiblin no braisech, H. 2. 16, col. 114.—*Ed.*

**GNÓ** i.e. derision, ut dicitur *n̄i recht nach gnó* ('not right is any mockery'), i.e. no mockery is straight, i.e. law is not straight unless it is good; and not right for *gnó*, i. e. not right for derision or for laughter, (to be) therein. *Gnoe*, however, is every thing beautiful, ut dicitur in the *Senchas Mór*, *cno gnoe* i. e. a beautiful nut (f).

So *gnó* i. focuidbeadh no magadh (g) O'Clery. 'jibing or joking'—O'D. cf. *gno car* onáim marbda O'Davoren, pp. 64, 94 (where *car* 'brittle' =  $\xi\eta\pi\acute{\alpha}\zeta$ ): *gnoe*, spolt *gnaoi*, is glossed *aoibhinn* 'delightful' by O'Clery.—*Ed.*

**GROMA** [*gromma* B] 'satire': unde dicitur *gromfa* i.e. 'he will satirize', et unde dicitur *gruaim* *cach* *sluaig* *min* *aidelchide* *do* *deilb* *as* *auraissi* *do* *air* 7 *d'ecnach* 'to satirize all persons (h) small (and) unsightly (?) of form who are easiest to jeer and lampoon'. *gruaim-duine* 'a surly person' is thence said.

(a) I guess our *ubla grethi* to be O'Clery's *ubla graiche*, which (a. v. *Grech*) he explains by *ubla goirtse*.—*Ed.*

(b) Insinuating that Athairne did not feed his servant Greth so sumptuously.—*Ed.*

(c) *labas* in *Senchas Mór*, 124.—*Ed.*

(d) I am not sure that this is right, for the dat. sg. of *goba* 'smith' is *gobairn*, not *gobana*.—*Ed.*

(e) "bitter".—O'D. (f) See H. 2. 18, story about *cno gnoe*, certain nuts that grow in Asia.—O'D.

(g) W. *mocio*.—*Ed.* (h) literally 'every host'.—*Ed.*

O'D here deviates from the mss. (A and B), and translates "Gruaim ('surliness') All parties that are unsightly of countenance are they who are easiest satirized or lampooned. Gruim and duine Cassilerno it is called". The mysterious *cassilerno* [P] is in A, not in B. Gruaim 'surly' is Manx *grou*.—*Ed.*

GLÁM quasi clám, ab eo quod est clamor.

B adds : i. escaine 'a curse' and A (incorrectly) 'facit': cf. *glám dicenn* 'an extempore lampoon' and *glám ger*, O'Davoren, p. 115.—*Ed.* *glám* is still in use [P] in the sense of *clamor*, outcry.—O'D. It probably comes from the root GAR as the Latin *cl-amō* from CAL.

GLADEMAIN [glaidemain B] i.e. wolves, which cry (*gládilte (a)*) i.e. which uplift great howls.

As O'Clery writes *glaoidheamhain*, the spelling of B is correct. The nom. sg. is doubtless *gláidem*, though O'Clery explains *glaoidheamhain* as sg.—*Ed.*

GUIDEMAIN [gudemain B] i.e. spectres and fairy queens.

*Guidemain* seems to mean 'false demons', from gó, gúa (= W. *gan*) 'false' and *demain* for *demuin*, n. pl. of *demon*, a demon, *daemonion*, (Corn. *gevan* or *jevan*), gen. s. *demuin*, Z. 494.—*Ed.*

GAIRE i.e. short life, i.e. *gair-ré*, 'short space', ut dicitur in the satire which Nédi, son of Adnac, son of Othar, made for the king of Connaught, i.e. for his own father's brother, for Caier, son of Othar. This is the satire:—

Evil (*maile*), death (*baire*), short life (*gaire*) to Caier (*caieur*)!

May spears of battle (*celtra catha*) wound Caier!

Destruction to Caier, *dira* (?) to Caier: Caier under earth (*foro*).

Under ramparts (*fo mara*), under stones (*fo chora*) be Caier (*b*)!

*maile* then i.e. 'evil' from *malum*: *baire* i.e. death, *gaire* i.e. 'short life': *Caieur* i.e. 'to Caier': *celtra catha* i.e. 'spears', unde dicitur *diceltair* i.e. a shaft of a spear without iron thereon or without a weapon, *foro* i.e. *imord feda* [?] i.e. 'under earth': *fo mara* i.e. under ramparts of earth very high: *fo chora* (c) i.e. under stones be Caier etc.

### Additional Articles from B.

GRUC i.e. a cruciatu i.e. on cungach.

O'Clery gives five meanings to *grug*; 1st *srang chlair an ȣain*, 'a wrinkle in the forehead, 2nd *gruamhda* 'sulky'.—O'D. He also gives 3rd, *lag* 'weak', 4th *garg* 'fierce', and 5th *breg* (leg. *breg*) 'a lie'. The first of these probably is our *gruc*. *Gruc* (gen. *gruice*) re-occurs infra, p. 90, explained as 'hero' and 'rough'.—*Ed.*

GALGAT ('a champion') i.e. *tria gail gaet(h)as* i.e. *gonas* i.e. *marbas* ('who wounds (*gaethas*) through valour (*gal*) i.e. who wounds, i.e. who kills):

*galgad* i.e. *gaisceadhach* 'a champion', O'Clery.—O'D. *galgat* re-occurs infra p. 90, explained as a bereavement which causes weeping.—*Ed.*

GER a gere ab eo [quod est] ruminatio.

So in II. 2,16: Ger 7 gero i.e. gera ebraice i.e. ruminatio. Gere diu accobar coenam.—*Ed.*

(a) B *gládilte*, A, *mendose*, *gládilte*, from *glóidim* (gl. *ringo*, leg. *ringor*?) Z. 430. now *gláodhaim*.—*Ed.*

(b) O'D has not attempted this quatrain.—*Ed.*

(c) probably cognate with Skr. *kar-kara* 'hard', *keraka* 'hailstone', Lat. *cal-x* etc.—*Ed.*

**GILLA** ('a gillie') a cillus [*κυλλή?*] graece, manus unius ar is lam do cach aon a gilla ('for his gillie is a hand to every one').

So in II. 2, 16, col. 103.—*Ed.*

**GRAIG** graece mulus (.i. asan) latine.

It is hard to say what Greek word the glossographer thought of: *graig* seems = the Middle-Irish *gróigh* (gl. equitum) a stud of horses, Manx *gríh*, W. *gre* = Lat. *grex*. In *Senchas Móir*, p. 162, *hī suba do grega* is rendered by 'for scaring thy horses', and at p. 164 *do grega* (nom. pl.) by 'thy horses'.—*Ed.*

**GILCACH** ('reed') quia locis in gelidis nascitur.

*giolcach* 'reed' in the N. and W. of Ireland: in the E. the common broom, and so in some medical mss.: *giolcach sléibhe* 'genista'.—O'D.

**GAOTH** ('wind') quasi caoth caterno [*καθαίρω*] graece purgo latine .i. glanad ('to cleanse').

O. Ir. *gáith*, Manx *geay*, root GIII, Skr. *hi*, pf. *jigháya*, Zend *zi*.—*Ed.*

**GNATH** ('usual') a [cognosco vel] gnato .i. colchaigim ('I know') no aichtigim (a).

Gnath .i. a cognosco vél gnato, II. 2, 16, col. 113, *gnáth* (gl. solitus) Z. 102 = Gaulish *gnátos* in *Catu-gnátos*, W. *gnawd*, is cognate with *γνώρως*, Lat. (*g*)*nótus*, and comes from the root GNÁ, Skr. *jñā*.—*Ed.*

**GARG** ('fierce') .i. gargon [*Γοργών, γοργός*] graece ferox interpretatur.

Still living, and apparently cognate with *Γοργών*.—O'D.

**GRAIBRE** .i. gaire trom ('heavy laughter') in graiph fil and is onni is gravis an re is risus .i. gaire ('the *graiph* that is there is from *gravis*, the *re* is *risus* i.e. laughter').

Otherwise in II. 2, 16, col. 113: Graibre tromre. *rissis* [*ῥῆστις*] graece locutio interpretatur.—*Ed.*

**GIGRAND** ('a barnacle goose' *anser bernicula*) a gyrando on cuairt fell bis fuirre ('from the circular flight that she makes').

This reduplicated form, *giugrann* (gl. *anser*) Z. 26 (= \* *gi-gur-ann*), *gioghrann* .i. cadhan, O'Clery (the W. pl. aggr. *gwygrain* 'barnacles' has regularly lost g between vowels) is possibly connected with *gyro*, *gyrus*, *γύρως*. The last Aufrecht (Kuhn's Zeitschrift, IX, 231) puts with the Vedic adjective *jiv-ri* 'schwankend', 'wackelig', 'gebrechlich', 'altersschwach'.—*Ed.*

**GIN** ('a mouth') i.e. a gingis .i. ona hoslaicib bid ann ar medhon ('from the openings that are therein in the middle').

*gin* (W. *genau*.—O'D.) is connected by Glück (K. N. 106) with Skr. *hanu*, Gr. *γένυς*, Lat. *gena*, Goth. *kinnus*, Eng. *chin*. But is it not rather to be put with O.N. *gin* 'gähne', Lat. *hi-sco*, *hi-o*, *hi-atus*, Gr. *χήμη*, *χειά*, *χατύω*? The mysterious Latin *gingis*, which MacFirbia rightly supposed to be for *gingivis*, occurs in Gildas' *Lorica*, l. 44. In II. 2, 16, col. 113, we have Giun a ging(i)vis .i. o menannab: dat. sg. *giun*, Z. 986.—*Ed.*

**GRIAN** ('sun') a gyrando [*o timchull* II. 2, 16, col. 113] terram .i. a circuitu .i. on euartugud ['from the circling'].

(a) 'I haunt or frequent'.—O'D. But should we not read *ichtigim*, 'I make children' (*icht*)? for *gnatara*, according to DuCange, means *gnatos seu filios procreare*.—*Ed.*

See Siegfried's remarks on *grian*, *Irish Glosses*, No. 952.—*Ed.*

**GRUAD** ('cheek') quasi cruada cruore i. on ful ('from the blood') no go ruad bis i. co ruaise no derge intē ('or it is *go ruadh* i.e. with ruddiness or redness therein'.)

See *Grend* infra. *Manx gruaie*, *W. grudd* 'cheek', *Corn. grud* (gl. maxilla).—*Ed.*

**GOBA** ('a smith') i. *gobio* [ $\gamma\omega\mu\phi\omega$ ?] fabricans latine.

*Goba* (gen. *gobann*: cf. Gaulish *Gobannicnos*), O. W. *gob* now *gof*, *Corn. and Bret. gōf*, has been compared with Lat. *faber*; but erroneously, as *fūber* = Skr. *dhātri* (Kuhn).—*Ed.*

**GOIDELG** ('Gaelic') i. *guth-elg* ('voice, elg') i. *guth erendach* ['Irish voice'] ar ata intainmasin for *eirind* ('for that name—scil. Elg—is on Ireland').

Now written *Gaoidheal*, a deriv. from *gōidēl* (o *goidiul*, H. 2, 16, col. 114), *Gaoidheal* 'Irishman'. Siegfried connected this with Lat. *hoedus* (*foedus*), *hoedulus*, Goth. *gaiti*, *gaitis* 'goat', root GHID, which Benfey sees in  $\chi\mu\pi\pi\omega\zeta$  for  $\chi\iota\delta\mu\pi\pi\omega\zeta$ , sed qu. as the *t* is short.—*Ed.*

**GUTH** ('voice') a guttural.

*guth* (gen. *gotho* Z. 916, now *gotha*) an u-stem, root GHU or GU.—*Ed.*

**GARB** ('rough') hebraice [*gareb* i.] scabies [i. *claime*] latine.

In *garb* (now written *garbh*) the *b* is a *v*: *M. garroo*, *W. garw*, *Skr. garva*, *yaūpoç*.—*Ed.*

**GUIN** (a 'wound') gone hebraice hostis latine.

Now 'a dangerous wound': used in the Annals to denote a *mortal* wound.—O'D. H. 2. 13, col. adds 'nama, inti gonas' 'an enemy', 'he who wounds'. An old example is in S. Patrick's hymn: ar neim ar loscud ar bádud ar *guin* 'against poison, burning, drowning, wound': *guin doróna* 'a wound that was inflicted' *Senchas Mór*, 2, an *guin* 'the wound' Milan, a neuter i-stem, *gonaim* 'vulnus', root GHAN, *Skr. han*.—*Ed.*

**GUBA** *suspiria* i. *osnad* ('a sigh', 'a groan').

*gubha* i. *caoineadh* ('lamentation') *gné gubha* i. *gné chaoiante*, O'Clery.—O'D. The gloss is given more fully in H. 2, 13: *gubae guba enim graece suspiria interpretatur*.—*Ed.*

**GE(i)R** ('tallow') quasi cer a carne.

Still living.—O'D. *Manx gierr*, *W. gwer*. See infra s.v. *Usqa*.—*Ed.*

**GALLCOBAR** (a man's name, 'Gallagher') i. *gal acobar* ('valour-desire'?).

O'D translates "desirous of valour". O'Clery has *Gallchobar* i. *gal acobhar* i. *saint gaire no gaisgidh* ('desire of valour or warlike achievement').—O'D.

**GOLLTRAIGI** i. *adhbhund* *trirech imefuinle* *gol* ('a melodious [?] strain which causes weeping').

'triple-noted music by which you suffer weeping'.—O'D., but *adhbhund* seems the same as *adbann* which occurs in a gloss *sireachtach* i. *adbann no binn* (O'D. Supp.): as *sireachtach* here seems = W. *hiraethog* 'having longing', I would render *adbann* by 'yearning': *trirech* occurs, Z. 929: *fo-m-chain* *trirech* *inna n-én* 'the birds' *trirech* sang to me', with which *trirech* (acc. sg. *trilic* in the preface to the *Féilire* of Oengus) seems identical (consider Ital. *trillare*, Germ. *trillern*, Eng. to *trill*). O'D. renders *trirech* by 'melody' in the supp. to O'Reilly.—*Ed.*

## GENTRAIGI i. treidi imefuilinge gen.

O'D translates "a strain by which you suffer love". The words as they stand mean "three things (*tréide*) which cause cheerfulness". But perhaps *treidhi* is written for *treighi, traighi*.—*Ed.*

GARMAN(N) MNA IN DAGHDA ("the names of the Daghdha's wife") i. breg 7  
meng 7 meabal ['Lie, and Guile and Disgrace'] Feg aor ('see a satire')  
unde dictum est

Findach ní fir deimne  
denda flatha fian  
cian o rofas garmand mna  
daghdæ do mac murchadæ.

O'D leaves this quatrain untranslated.—Something seems wanting in each of the first two lines. The last two mean "Long since the names of the Daghdha's wife grew to Murchadh's son", i.e. it is long since he was called 'Lie' etc.—*Ed.*

## GRAIBRE i. magar i. briathar grata ('an honourable word') :—

A macu (a) leigind legaid	"O sons of reading (i.e. students), read ye :
rob senuidh slondad sidhe	may (the) tidings of peace be a blessing !
binde bar ngotha graibre	sweet your noble voices,
do fil aille na sine	which are more beautiful than screams (b)".

GRUC i. laoch ('a hero') no garb ('rough') ut dicitur guth gruice cruth  
mbrege ['a hero's voice, a form of falseness'] et reliqua.

Gruc a cruciatu, H. 2. 16, col. 114.—*Ed.*

GALGAT tesbad imefuilinge gol ('a bereavement which causes weeping') ut  
dixit guaire fri ornait ag caoinedh laignein ('ut dixit Guaire to Ornait in  
lamenting Laignén').

Cian o tibe do gaire	(It is) long since thou laughest thy laughter.
isarn aire fri daine	And our attention [?] is on men.
at chiu for indaib tabrat	I see on (the) ends of thine eyelashes
is tind galgat no chaine	(That) sore is the bereavement which thou lamentest.

In H. 2, 16: Galgat i. liach ut dicitur mor ngalgalat i. mor liach. Golget i. gol oc nech  
rogæt. V. supra p. 26, s. v. *Breisiu*.—*Ed.*

## GRECH i. cnu ('a nut').

GREND ('beard') i. gruaid finn ['cheek-hair'] i. find ngruaide ('a cheek's  
hair').

O'Clergy explains *greann* by *ulcha no fésig* 'beard or moustache'.—O'D. Grenn  
quasi genos [*γενετός*] enim graeo (*sic*) barba interpretatur: cf. Prov. *gren* 'beard',  
Old French *grignon, grenon*, Gaelic *greann* 'hair', *greannach* 'hairy', see Diez, E.W. i.  
224, Diefenbach *Or. Eur.* 363.

(a) ius. macea.—*Ed.*

(b) 'A dignified expression; ut est You students of learning, read ye: happy may be the mentioning of him  
sweeter your appropriate words than all that is beautiful of music.' O'D.—I read *sisde* and *na sine*.—*Ed.*  
*grata* is glossed *oirdheire* by O'Clergy.—*Ed.*

**GUaire** i. uasal ('noble') no gairci ('fierceness').

So O'Clery: the proper name of a man: still preserved in the family name of O'Guaire, anglicized Gorey.—O'D.

**GIRITAN** i. faochain mara ('periwinkles of the sea').

O'Clery has *Gioradain* i. *faochain no faochoga bhios isin muir ina mbi sort maoraign* 'periwinkles which are in the sea, wherein is a sort of shellfish'.—O'D.

**GRACE** i. corne i. fiach comradli ('raven-conversation') i. guth fiaich leo 7 is anadarcaib dognidis i. amail esene fiach ('they had the voice of a raven and it is in horns they produced them, i.e. like the young of ravens').

Trumpeters who imitated the croaking of ravens. O'Don. Supp.—*Ed.*

**GIBNE** i. adarc lege ('a leech's horn') vel canis ut dictum est gibne gortach ('a hungry hound'), et reliqua.

The 'leech's horn' is a cupping-horn, hörnchen des schröpfers. In Zeuss 70, 787, *gibne* glosses *cirrus*.—*Ed.*

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## OCTAVA LITTERA.

IHC [*Issa* B, *Ιησοῦς*, *ἰησοῦς*] in hoc nomine est nomen nostri salvatoris.

B adds: *i. ar slanaigtheoir*.—*Ed.*

IBAR [*inbar* B] ('a yew-tree') i.e. *iu-barr* i.e. a good top (*barr*), because its top (a) never parts from it.

*iubar* seems the right spelling: cf. the Gaulish plant-name *iubaron*, *Ιουμαρόνη*, 'veratrum nigrum' *Diosc.* IV. c. 16, cited by *Diesenbach, Origg. Eur.*—*Ed.*

ITHARNA ('a rushlight') [*itharnae* B] i.e. *ith* ('fat') (and *feorna* a rush) (?) for its cleanliness (b) and the fat of the cattle they used to melt in the rushes (*var. lec.* or used to come into the candles) apud veteres.

B adds: Aliter *ith* ('fat') 7 *ornnae* i. orn orgain ('destruction') *oreuin* *itha* ('destruction of fat').—*O'D.* I have little confidence in the reading and version of this article, If *itharna* be really a rushlight (it must have been something of the kind, see *Adand* supra) cf., perhaps, *Corn. itheu* for *iteu* (gl. *ticio*), *Bret. eteb*, *πίτρυς*, *pitu-dāru*. In H. 2.16 *Itharna* is glossed thus: *i. ith* 7 *feornae* i. *orotuimter* no *ithid* *feornae*.—*Ed.*

IASC ('a fish') i.e. *in-ésc* 'in water' i.e. *esc* 'water' in the water, then, it attains its livelihood (c). Or *iasc* quasi *esc* i.e. *ab esca*: *es* then 'food', unde *esser*: *ca* i.e. from *caput* i.e. head and ridge (d) of every food (is) the fish, for Jesus ate it.

*iasc* gen. *éisc* infra s. v. *Leithech*. Manx *east*, with the usual change of *sc* to *st*.—*Ed.*

INDMAISS [*innmus* B] ('wealth') i. *inamus* ('growth of prosperity [?]).

Now *ionmhus* gen. *ionmhuis*, Gael. *ionmhas* 'a treasure', *inamus* is perhaps 'in temptation' cf. the Lebar Breco paternoster, *O'D. Gram.* p. 443.—*Ed.*

ISEL ('low') i.e. *is-aill* ('below-cliff') for *isel* 'low' would not be said if there was not *ard* 'high' by it.

The version is from B: *Isel* i. *is aill ar ni erbarad anisil muna be ard oca. all din ab altitudine.* A is corrupt. W. O.Corn. *isel*, Br. *isel*. O. Ir. *is* 'under': *is nellaib* i. *so nellaib*, *O'Clery*.—*Ed.*

IARN ('iron') [*iarnn* B] i. *iart* [*iarth* B] in nortmannica lingua.

*Járn* or *isarn* (Bugge, Kuhn's Zeits. iv. 250) is the Old Norse for iron, A.S. *tren*, Gaulish *isarno*, Manx *yiarn*, W. *haiarn*.—*Ed.*

(a) *abarr* B. *so barr* A. (b) B has *ar it glaine* 'for they are cleanliness'.—*Ed.*  
(c) 'It is in the water [only] it can support life'.—*O'D.* (d) 'choicest'.—*O'D.*

IMESORCAIN [imesorguin B] ('mutual destruction') destruction to each of the two sides it is (a)

See Zeuss, 847, as to the particle *im*, W. *ym* 'mutuus'.—*Ed.* *imeasorgain* i. orgain no bualadh ar gach leath dhe, O'Clery.—O'D.

IMRIMM ('riding') i.e. *im-réimm* ['mutual course'] i.e. the course (b) of the horse and the course (b) of the man. Sic et *dírim* i. e. *di-réim*, course (b) of two things.

*imrim* i. *marcaigheachd* 'riding', O'Clery.—O'D. each *imrime* 'a riding horse', O'Don. Suppt.—*Ed.*

IMBLIU ('navel') quasi *uimbliu* ab umbilico [i.e. on imlecan B, Manx *imleig*].

gen. *imlenn*: *imlind*, the Middle Ir. acc. sg. occurs as a gloss on Gildas' *Lorica*, No. 205. The group *umbilicus*, *ομφαλός* and *imbliu*, when compared with Skr. *nābhi-s*, Lett. *nabba*, OHG. *naba*, *nabulo*, Eng. *navel*, seems an interesting relic of the Italo-Greco-Celtic unity.—*Ed.*

IMBLIUCH [*imliuch* B] quasi *imb-loch* i.e. a lough about (*imb*) it all around.

*Imliuch* enters into the names of countless places in Ireland, and from the examination of many of them, I am convinced that it signifies 'land verging on a lake'. See description of the church of Emla, anciently *Imliuch* Ibhair, in Harris' Ware.—O'D. *Imlioch* i. *ime-loch* i.e. *loch uime fa gouairt*, O'Clery.—*Ed.*

INIS ('island') i.e. ad *insula*. *Inis*, again, that which is difficult (*inse*), scil. of access, i.e. *an-usa*, not easy.

*Inis* is still understood; but *oilean* is more general in the language spoken.—O'D. Manx *insk*, *innis*, W. *yngys*.—*Ed.*

INSAMAIN [*insamuin* B] i. e. *anessamain* i. e. not welcome [?].

O'Clery has *easomain* i. e. *failte* 'welcome'.—O'D. The meaning of *insamain* has still to be ascertained:—*essamain* (confident?) occurs in Z. 592 (*hore am essamin-se praecepte*) and 739, and the compar. *essamus* Z. 737, and the derivative *essamne* in the gloss *tre essamni cumachti* (gl. *per eam confidentiam qua existimor audere*, 2 Corinth. 10, 2).—*Ed.*

IB ('drink thou') quasi *ib* i. e. *bibe*.

now obsolete, though used by writers of the last century.—O'D. *ib* 2d. sg. imper. of *ibiu*, *ibimm* 'I drink', has, like many other neo-Celtic words, lost a *p* at the beginning, and is cognate with the Skr. reduplicated form *pibdmi*, the Gr. *πι-ρω*, the Old Slav. *pi-ti* 'to drink'. The *p* of the root is kept in Lat. *po-tus*, *po-culum* etc., though in the reduplicated *bi-bo* it has sunk into *b*. Cognate is *ibas* i.e. *lestar condigh ann* 'a vessel with drink therein', H. 2, 16. The adj. *ibibach* i.e. *olach* is probably a loan from *bibosus*.—*Ed.*

INROSC ('a proverb') [*indrosc* B] i. e. *ind-aroosc* i. e. an end-word, i. e. *aroosc* (is) a name of 'word' [*ainm breithe B*].

*Ionrosc* is explained *seanfhocal* i. e. 'an old saying, adage or proverb' by O'Clery.—O'D.—Not in my copy, which has only *Ionnrosc* i.e. *inn-arasg* i.e. *arasg ainm breithe*. (The reading in A is corrupt, *do ind* or *da ind* being written for *ainm*). *Arasc* occurs in the Tripartite life of S. Patrick (Egerton 93, Mus. Brit.) 6 a, 2: *conid disein is arasc* 'cosmali Mael do Kaplait' 'so that hence is (the) word: 'M. is like K'.—*Ed.*

IMORTAN i. e. *Importan* i. e. rowing from bank to bank.

(a) *orguin eochtar na da leth* B.—*Ed.*

(b) 'motion'.—O'D.

O'D conjectures 'ferrying'.—*Ed.*

IA a kind of testimony (a), for this is the twelfth name (b) which means Christ (or by which he is called) among the Hebrews.

Apparently an affirmative responsive particle = W. *is* 'yea', Bret. *ia*, Z. 719,720.—*Ed.*

IDOL i.e. ab idolo, *εἴδως* in the Greek, *forma* in the Latin, unde dicitur *idolum* i.e. the forms and representations of the idols or the creatures which the heathen used to make formerly.

W. *eiddawl*, M. Bret. *idol*.—*Ed.*

INDELBA i.e. the names of the altars of those idols, because they were wont to carve on them the forms (*delba*) of the elements they adored there, verbi gratia, figura solis [i. figura na greine B].

IMBATH [*immbath* B] i.e. an ocean: *bath* is a sea, ut est the sea between Ireland and Scotland, vel aliud quodcunque mare which does not encircle, ut mare Tyrrhenum. *Imbath*, then, is *imb-muir*, an *um-sea* (c), i.e. a sea which encircles around. To this is the name 'ocean'.

*Imbath* (for *imb-bath*) is simply 'big sea' the *imb* being here an intensive particle, Z. 847: cf. O. Norse *um*. So O'Clery: *Iombath* i. *muir thimcill* i. *muir thimchilleas oilén no tir ima ceuairt*. From *bath* comes *baithis* 'baptism' = W. *bedydd*.—*Ed.*

IDAN quasi *idon* ab eo quod est *idoneus* (i. dingbala B. 'fit, worthy').

*Idan*, which O'D translates 'pure', is rather 'faithful'. cf. the nom. pl. *idain* (gl. bonam fidem ostendentes) Z. 787.—*idan* i. *comlan*, O'Davoren, p. 97: *iodhan* i. *gian* O'Clery: cf. *Anidan* supra p. 5.—*Ed.*

IARNBÉLRA ['iron-word'], so called from the word's obscurity and for its darkness and compactness, so that it is not easy to disclose (d) through it. apparently means an obscure or obsolete word, see supra s. vv. *Clock* and *Fern*.—*Ed.*

IMBAS FOROSNAI ['knowledge that enlightens'] i.e. it discovers everything which the poet likes and which he desires to manifest. Thus is it done. The poet chews a piece of (the) flesh of a red pig, or of a dog or cat, and puts it afterwards on the flag behind the door, and pronounces an incantation on it, and offers it to idol-gods, and afterwards calls his idols to him and then finds them not on the morrow (e), and pronounces incantations on his two palms, and calls again unto him his idol-gods that his sleep may not be disturbed; and he lays his two palms on his two cheeks and (in this manner) he falls asleep; and he is watched in order that no one may interrupt [?] nor disturb him till everything about which he is engaged is revealed to him, (which may be) a minute or two or three, or as long as he was supposed to be

(a) *forcell* 'oath'—O'D., but see *forcell* (gl. *testimonium*) Z. 468.—*Ed.*

(b) One of the two names'—O'D. But A has *indala n-aínm dís* and B has *indara hainm dís*.—*Ed.*

(c) Fuller, I think, has *sunstroke*=circumference.—*Ed.*

(d) *taiscelad* [*taiscelad*, B.] 'to see' O'D. 'to rob' (!) *Senchas Mór* 202. The word means to disclose, reveal, (cf. Gaelic *luach* *taisgeil*), to betray (Gael. *taisgealach*, proditor) and the root (*cel* Lat. *celo*) is also in the W. *digel*.—*Ed.*

(e) "and he then invokes his idols, and if he obtains not (his desires) on the day following he pronounces" etc.—O'D.

at (the) offering; *Let ideo imbas dicitur* i.e. (his) two palms (*boiss*) upon (*im*) him, that is (one) palm over [?] and another hither on his cheeks.] Patrick abolished [banished?] this and the *teinm legda*, and he adjudged [testified?] that whoever should practise them should have neither heaven nor earth, because it was renouncing baptism. *Dicetal do-chennaib* ('extempore recital'), then, was left, to be composed in right of (their) art; for this is the cause: it is not necessary in it to make an offering to demons, but there is a revelation at once from (the) ends of (the poet's) fingers.]

See O'Donovan's *Battle of Magh Rath*, pp. 46, 47, and *Senchas Mór*, pp. 24, 44. B writes *Imbas forosnæ*. O'D translates the last sentence thus: 'he left *dicheadul do chenduibh* (an extempore recital) to be composed in the *corus cerda* (the law of poetry) and the reason this was done is, because it requires no offering to demons, but merely an extempore recital *at once*'.—*Ed.*

### Additional Articles from B.

**INATHAR** ('bowels') i. ind foiter cach mbiad ('in it is sent every food'). No inathar i. ind-ethar i. ind teít cach ní ethar ('i.e. in it is eaten i.e. in it goes everything that is eaten').

*In t-inathar*, O'Dav. s.v. *Duma*, Corn. *enedoren* (gl. extum).—O.W. *interedou* and *évreov interancum*.—*Ed.*

**IRIS** ['faith'] i.e. ere as i. as in ere bis sisi.

['out of the burden (ere)—scil. of sin—it is']. So O'Clery.—*Ed.*

**INDIGU** i. negair a ind i. in ica diultad conach digu hí ('its beginning (*in-*) denies (*a*), i.e. *in* is a negative: it is not *digu*).

O'D leaves this, as well as *Iris*, unexplained.—*Ed.*

**INCHIND** ('brain') i. in inde cind bis ('in the middle of the head it is').

**INNECH** ('weft') i. intextum i. fighe ('weaving').

indech i. intextum i. infige, H. 2. 16.—*Ed.*

**INMAIN** ('dear' 'beloved') i. inmainichte é ('it is to be estimated as wealth').

**ITH** ('corn') o iath ('land') 7 ('and') ith ('eat') o ith ('corn') nominati sunt. *ith* i. arbhar 'corn' O'Clery (gen. *etho*, an *u*-stem,) is = Zend *pitū* 'food', Skr. *pitū* 'drink', O.W. *it* now *yd*, Corn. *hit*, later *ys*, pl. *esow*, Cr. 1130, Bret. *ed* pl. *edou*: see *Dobrith* supra. As to *ith* 'eat' see *Ithe* infra p. 96.—*Ed.*

**INNILL** i. inello i. indtus i. inurse ('secure') Inill inell ello græce intro. inill din intra.

I cannot make this out. O'Clery explains *innill* by *urasa* and also by *daingeann*. Zeus, 731, has *inill* gl. tutor (leg. *innill* gl. *tutus*), and supra, s.v. *Fid*, we have *innill* glossing *fidus*.—*Ed.*

**IMDE** ['abundant'] i. emdæ [ebraice] plenitudo i. foimlainius ('fulness').

(a) 'its extremity is washed'.—O'D. I take *negair* to be a deponent borrowed from *nego*.—*Ed.*

*imda* (gl. opulentus) Z. 75. 765. *imbed* (gl. ops, copia) Z. 75, W. *amyl*, Gaulish *Ambillius*, *Ambians*, *Ambio-rix*, Glück, K.N. 18.—*Ed.*

**INDILLI** ('cattle') i.e. indolis grecce augmentum i.e. tormach ('increase').

used by the 4 Masters for 'cattle' *pecus*.—O'D. *cothughadh na nindile* 'feeding of the cattle'. *Senchas Mór* p. 42: *innile* i.e. *dirneis*, O'Cler. —It also seems to mean 'gain' and would thus be = W. *ynnill*.—In his Suppt. to O'R. O'D has *marbh-dile* 'dead goods or chattels distinguished from *beo-dile* or live stock'.—*Ed.*

**Ice** ('cure') *ecesia* [ἀκεσία] grecce salus latine.

Cognate with ἀκέουαι, ἀκεσία.—O'D. If so the Greek words must have lost y in anlaut, for *ice* is an Old Celtic \**iaccā*: cf. W. *iach* 'sound', *iachau* 'to heal': *dá luibh ice* i.e. da luibh leighis, O'Cler. —*Ed.*

**INDITHIM** ('meditation') i.e. entimema (*ἰνθύμημα*) mentis (a) intentio interpretatur.

*Indithim* (from *inn* and *seithiumh*) is used in the best mss. in the sense of meditation.—O'D. see *Innitheamh* O'D's Supp. to O'R.—*Ed.*

**ILACH** *ilactis* (ἀλακή) grecce latratio [latratus H. 2. 16] latine [.i. ar it cosmuile cuana 7 choin hualach 7 ilach, H. 2. 16].

*ilach* (gl. paean) Z. 777: *iolach* i.e. *subhachas no lúthgair* 'merriment or enjoyment', O'Cler. —O'D. *ilach* iar mbuadhughadh do memraibh flatha 'to shout after a victory over the subjects of a *flath*', O'D.'s Supp. *ilach* i.e. *subai*, *Three Ir. Gl.* 126. The i is probably long: cf. W. *ioli* 'to praise', *iolwg* 'grateful praise'.—*Ed.*

**IDU** ab *idor* (ἰδῶμ) grecce hoc est a liquore. i.e. on fluchaidecht doni an galar sin ('from the moisture which that disease causes').

O'D plausibly conjectures 'dropsy' (W. *dyfrglwyf*, *waszersucht*). It might as well be hydrocele. If *idu* be either of these diseases, I should compare *oīdog* 'a swelling', root ID P.—*Ed.*

**Id** quasi fid vel *equus* inemtid vel it.

This gloss is corrupt. In H. 2. 16 it stands thus: *Id ercomail quia equus in eo it i. imthet*.—*Ed.* See 4 Masters A.D. 1464 and the article *Morann* infra: *id* is a collar or chain.—O'D. *idh urchumail* (gl. *trica*) a spanceling chain: cf. perhaps πέδη a fetter.—*Ed.*

**IMB** ('butter') ab imbre quasi [leg. quia] imber super flore(s) praestat mel et butirum:

with *imb* (O.W. *emmeni*, Corn. *amanen*, Bret. *amann*) Siegfried compared Skr. *añji* 'ointment', *ājya* 'butter', root *āñi* *unguere*: *imb* has come from ANGVI-s as Wallachian *lemba* from *lingua*.—*Ed.*

**INGEN** ('a virgin') i.e. *in-gin* i.e. ni *ginither* (b) uaithe ('there is no bringing-forth from her') no *ingen* i.e. ni *bean* ('not a woman') *gune* (γυνή) grecce mulier latine.

now the common word for 'daughter'.—O'D. Manx *inneen*.—*Ed.*

**ITHE** ['I eat'] a verbo *edo* i.e. *domeilim* ('I eat').

*ithē*, better *ithiu*, which O'D regarded as a substantive meaning 'eating', is = *ithim* (gl. *mando*) Z. 430, and another example of the vocalic ending of the 1 sg. pres. indic. act. Vide supra s. v. *Duile*.—*Ed.*

(a) ms. *inntia*.—*Ed.*

(b) ms. *ginithither*.

ISIL ('a low person') i. tis fil ('below he is') et uassal ('a noble') i. tuns fail ('above he is').

IATHLU ('a bat') i. etti lu i. bec a eti ('small his wing').

So O'Clery.—*Ed.* Now *ialtóg*—O'D. by metathesis and the addition of a diminutival ending. So Gael. *ialtag*.—*Ed.*

IARA FHOI i. fo hiarthor bis ('under the west it is') i. fo herball ('under a tail').  
'clearly [?] the same as the modern *tiarach* 'crupper'.—O'D.

IMDELL ['a feast'] i. emdail indsin eter coire 7 dabaich ('that is a distribution, both boiler and kieve').

*imdioll* i. *fleadh* 'a feast' O'Clery.—*Ed.*

ICHTAR ('lower part') i. ic tir ('at earth') i. ic talmain ('at (the) ground').

dub a *hichtar* derg a medon 7 a uachtar, Leb. Breacc, O'Don. Gr. p. 440.—*Ed.*

IRDAIRO ('illustrious') i. ar de(i)rc ('on a *derc*') i. ar suil bis ('on an eye it is').

Now *oidhheirc* 'illustrious'.—O'D. *erdiro* (gl. celebre) pl. *erdarcaí* (gl. honore conspicui) Z. 6. compar. *irdircu*, *irdorcu*, Z. 284, *ind-erdaírc* (gl. vulgo), Milan, *ainm irdraíca* O'Don. Gr. 249. *urdaire*, *co-urdaire*, *Senchas Mór* p. 238.—*Ed.*

IMBARACH ('tomorrow') i. imba jubar solis i. turgbail grene ('rising of the sun').

Now *amáraich* O'D. from *in* and *báraich*, W. *bore*, Bret. *beure*: cf. *arn-a-báraich* 'day after tomorrow' Lib. Hymn, 8 b. *iarn-a-barach* Trip. Life, Rawl. 505, 163 a 1.—*Ed.*

IRSA ('jamb of a door') i. airisiu ['rest (*a*)'] i. is fúirri thairisius in teg uile ('it is on it that the whole house rests') vel ersonium graece ostium latine.

Now *ursa*.—O'D. gen. *ursan*, dat. *ureain*, infra s. v. *Nescot*. Manx *essyn* (for *ereyn*) y dorrys 'jambs of the door'. The W. *gorais* 'doorpost' is perhaps cognate, as *gordd* 'malleus' is = Ir. *ord*. The root is probably STA *sthA*, the suffix *an*: cf. *παπαστρόδες*, *στραθμαδί*.—*Ed.*

INNURAID ('last year') i. innuu robaith [the *nú* (*b*) that perished] no in anno rofaidh ('that passed') i. in bliadain tairnic and ('the year that finished then').

still in common use.—O'D. spelt *anuraidh*. In Zeuss, 565, we have *onnurid* (gl. ab anno priore) = *ó* + *inn-urid*. The *u* is short, so I suspect that a *p* has been dropped, and would connect *πέρυρις* *πέρυσι*.—*Ed.*

INLES i. in fo diultad conach les e acht la nech aile ('in- for negation, so that he does not belong to him but to another').

O'D conjectures 'stepson' sed qu. *Innis*, *indlis* is 'unlawful' O'D. suppt. In H. 2. 16 the gloss runs thus: *Innes* i. nidiles fri nech aile.—*Ed.*

IASC ('fish') he uisque i.e. in uisque he ('in water is he').

INESCLUND i. esc uisce ('water') inesclond din uisqui lond ind ('rapid water in it') i. srib lond i. sribh luath no tren ('a stream swift or strong').

(a) *in aristid*, *Senchas Mór* 28.—*Ed.*

(b) W. *nau* in *gyn nau* 'just now'.—*Ed.*

now obsolete, but enters into names of several places, as in *Druim Innesclona*, now Dromiskin, in the Co. Louth.—O'D.

**ICHT** .i. cinn no cland ('a tribe or progeny') ut est Condachta ('Connaught') .i. cond-ichta .i. clanna quinn ('descendants of Conn').

i.e. Conn of the 100 battles. The more ancient name of the province was Olnegmacht, which is probably [?] the Nagnatae of Ptolemy.—O'D. *icht* occurs supra s. v. *Eoganacht*, and infra s. v. *Meracht* p. 114.—*Ed.*

**INBLEOGAN** .i. toxal ('taking away') .i. athgabail ind fir fine do gabáil a cinaid in cintaig co ro toxla side ar in cintach ('to make reprisal on the tribesman for the crime of the guilty one until he [the tribesman] takes from the guilty one').

O'D translates this: "taking the distress of the tribeman to detain it for the crime of the culprit until he recovers it from *cintach*". *inbleogan* .i. escaire 'proclamation', O'Davoren p. 100.—*Ed.*

**LARUS** .i. iarthur ('west') ut est *iarus* fis *tuaidsius* cath.

I do not understand this.—*Ed.*

**IMSCING** .i. tech becc atalla imdae ('a little house in which a bed fits (a)').

See *sceng* infra.—*Ed.*

**INNBI** .i. inde bí .i. biad ninde ['food in them'] .i. isna caolanaib ('in the small guts') innbi .i. caolán ('a small gut').

So in H. 3. 18, p. 70: *Indbe* .i. inde caelad .i. biadh n-indib .i. isna caelanaib.—*Ed.*

**IRCHAIRE** .i. iarchairdlius ['afterfriendship'] .i. cara egnairce ('a friend of intercession') ut dicitur irchar cach finechair.

*iorchaire* .i. iarchara .i. an glun tig an diaidh duine 7 bhos ag guidhe air ('the generation which comes after one and which prays for him') O'Clery.—O'D.

**INDTILE** .i. lestar mbee atalla digh ('a small vessel in which drink abides').

*Inntile* .i. *lestar no tiagh*, O'Clery.—O'D.

## NONA LITTERA.

**LOECH** [*Laoch* B] 'a layman' a *laico* [i. on *tuata* B]  
should be *læch*, W. *lleyg*, Corn. *leic*, Bret. *lik*.—*Ed.*

**LAICHES** 'a hero's wife' [*Laichess* B] i.e. *láiach* and *fess*, from the rest (*fess*)  
which the hero (*læch*) sleeps with her.

"a coitu quem facit heros cum illâ"—O'D. O.W. *leeces* (gl. *maritae*) now *lleyges*.  
The fem. termination *-ess* is from Lat. *-issa*, which again is borrowed from Gr. *-ισσα*.—*Ed.*

**LÚGNASAD** i.e. a commemorating game or fair, thereto is the name *nasad*  
i.e. a festival or game of Lugh mac Ethne or Ethlenn, which was celebrated  
by him in the beginning of autumn.

B adds: *in gach bliadhain im thoidécht lugnasad* "in every year at the coming of  
Lammas-day" (Aug. 1).—*Ed.* *Lugnassadh* is still the name for Lammas-day. The fair  
was held at Taitlin in Meath.—O'D. *Lug* is explained *luoch* 'hero' by O'Davoren  
p. 103.—*Ed.*

**LIGUR** i.e. a tongue.

cognate with *λείχω*, *λιχμάω*, *li-n-go*, *lig-urio*, Skr. *lih* and *rih*, but has nothing  
to do with *lingua* from *dingua*.—*Ed.*

**LELAP** [*lelup* B] ('a child') i.e. *lú-lep*: *lú* everything small, or *len-ab*, i.e. lenis  
abbati, i.e. patri. Or because he follows (*lenas*) abbatem et matrem.

Now *leanab*.—O'D. B adds: aliter *lelup* i. *lupell* i. *lú gach mbeg pell ondi is*  
*pellis* i. *maoth* ('pell from *pellis*, ἄκραλός? i.e. 'soit').—*Ed.*

**LESMAC** ('a stepson') i.e. *lis-mac* because he is a *lis* ('contention') to the  
husband or to the wife, he who is stepson to either of them. Sic  
*lessmáthair* ('stepmother') or *lessathair* ('stepfather'). *Les*, then, quasi  
*lis* i.e. debate or contention.

*lesmac* (gl. *privignus*) Leyden Priscian, = W. *llysfub* 'son-in-law', Bret. *lesvab*.  
O'Clery explains *les* (spelt *leas*) by *cuis no caingean* ('a cause or contention'), and he cites  
*gleodh gacha leasa* i. *eriochchnughadh no glanadh gach cùise*.—*Ed.*

**LEGAM** a moth [?] i.e. *ligem* (a), from the licking that licks the cloth (b). Or  
*ligh-aith* i.e. sharp against colours (*liga* (c)): it is not, indeed, that he does  
not rest save on varicoloured cloths; but it is oftenest that he eats coloured

(a) Inserted from B.

(b) 'from the licking of colours in cloth.—O'D.

(c) B and G. *ligda* A.

cloths. [varia lectio] it is not that he does not rest on every cloth though there be not colours on it, but it is oftener that the coloured cloth is carried off (a) and is ..... (?) quam aliud vestimentum.

O'D identifies *legam* with the modern *leomhann* or *leamhann* 'a moth', *sed qu.*—*Ed.*  
**LECONN** [Leccond B] ('cheek') i.e. *lecenn* i.e. *leth-cenn* ('one side of the head').

Manx *lieckan*.—*Ed.*

**LASAMAIN** ab eo quod est *laissim* i.e. every thing sparkling.

Cognate with *lasair* 'flame', *lasaim* 'flammo', and W. *llachar* 'gleaming', the Irish and Welsh *ch* having here each descended from *x*.—*Ed.*

**LEMLACHT** ('new milk') i.e. warm milk (*lacht*): *lem* is everything warm.

Now *leamhnacht*—O'D. W. *llerith* 'sweet milk' Br. *léaz lívri*, Corn. *leverid* (gl. *lac dulce*).—*Ed.*

**LOCH** i.e. two things it means: *loch* i.e. black, ut dicitur *a(s) soilge laith lochrúna* ('prosperous is a king of dark secrets'), i.e. though dark the council of every one before and after, their secrets are the worse [?] through (their) king discovering (them). *Loch* i.e. 'all', unde dicitur *lochdub* i.e. all black.

*Loch* 'black' seems = W. *llwig* 'livid', 'scurvy'.—*Ed.* What is *luach* in *luachtetib* i.e. *lanteib* Féilire Prol. 41? O'Clery has *loch* i.e. *uile*, *loch* i.e. *dubh*: *loch* i.e. *imad*, O'Davoren p. 102.—*Ed.*

**LAARG** [la-arg B] i.e. *lo-arg* or *leo-arg*: *leo* 'a member' and *arg* 'a hero'. *Leo* here is a member or a joint or portion for a good hero.

O'D conjectures 'saddle': *la-arg* is glossed by *gabul* 'a fork' in Egerton 1782, and in Lib. Armach. 12 b, 1, we have "vadum duarum furcarum i.e. *dá-loarc* *juxta cenondas*" where *rc* (as often) stands for *rg*. Possibly *kpe-áypa* for *kper-áypa* may be connected with *la-arg*, *lo-arg* from (c)*lav-arg*, as *ribar* from *cribrum*.—*Ed.*

**LORG** i.e. *lo-airg* i.e. the hero's joint: *loric* unde dicitur.

B has *Lorg* i.e. *lui arg* i.e. *laich i no lar ricc*, G omits the word *lui* may be = Skr. *kravis*. What joint is referred to I cannot say: cf. na *lorg-dromma* (gl. *spinias*) Gildas' *Lorica*.—*Ed.*

**LÁM** ('a hand') i.e. *luam* ('pilot'), because it pilots [qy. moves quickly (*luas*) round] the entire body.

Manx *laue*, W. *llaw*, O.Corn. *laf*.—*Ed.*

**LÁMOS** ('a sleeve') i.e. *lkm-fhoss*, i.e. *foss* the case of the arm.

Hence *lámsta* (gl. *manuleatus*) Z. 20. W. *llawes* 'sleeve' pl. *llewys* Z. 800.—*Ed.*

**LÁMIND** [B and G *lamand*] 'a glove', i.e. *laim-ind* ['arm-end'], i.e. the end of the arm (b) is clothed by it.

**LÚDA** [B *lauda*, G *lautu*] i.e. the little finger i.e. *lú* everything small, for it is the smallest finger of the hand.

(a) 'he oftener fixes himself (ara chiallathar) and rests upon coloured cloth quam' &c.—O'D. But cf. *ar-id-ro-chell* 'is rapist' Z. 328, and *arcclim* (gl. *aufero*) Z. 1020.

(b) 'hand'.—O'D. In Manx *laueyn* is 'glove'.—*Ed.*

From *hú* for *lug* (= ἔλαχίς) and *da* from *dagh* cognate with δοχμή, Lat. *dig-itus*, and perhaps δάκτυλος from δάχτυλος as λέκτρον for λέγρον. The diminutive *ludugán* (O. Ir. \*lúdugán) is one of the class of diminutives to which belong *crídecán* 'little heart' and *Isucán* 'little Jesus'—*Ed.*

**LIAB** ('a stone') [Lie B and G] ab eo quod est λιθος Graece lapis latine dicitur.

Rather cf. λᾶς for λᾶς. The oldest example is on the Inchaguile stone: *Lie luguedon macci menuch*. *Lie* 'a millstone' also in *Senchas Mór*, p. 140, and see *Cadus* and *Cloch* supra.—*Ed.*

**LAITH** two things it means i.e. *laith* 'a valiant hero' and *laith* 'a balance,' ut praediximus: eter laithe Lugba ['between the scales of Lugba?'], i.e. in the balance of Lugba the goldsmith, when (a) Fachtna adjusted the money for the cows. It is when the mark of length (*forsail*) is there or upon it that it means this.

O'Clergy has *laith* i.e. meadh tomhais 6ir no aigid. See *Fir* supra, p. 27.—*Ed.*

**LANGFITER** i.e. an English (word) this: *lang* 'long' and *feitir* i.e. a fetter of the foreigners. *Langfiter* i.e. a long fetter which is between the fore-legs and the hind-legs. Non sic *urchomul* i.e. *ur a chomul* ['east its junction?'] which is between the two fore-legs of the horse.

of *langfhitil* iter a cenn ocos a cosa, *Senchas Mór* p. 174. where the *fitil* is either a corruption of our *fiter*, *feitir* (= A.S. *fetor*, *feter* compes), or borrowed from A.S. *fitel* (O. N. *fitill*) cingulum, balteus. *Langphetir* i.e. ainn do għlas bhios idir chois tosāigh 7 choiñ deiridhejch ('name for a fetter which is between a forefoot and a hindfoot') O'Clergy. B has *Langpetir*, *Langphetir*. Gaelic *langaid*, Manx *langoid*.—*Ed.*

**LECHT** i.e. a dead man's bed, ab eo quod est *lectus*.

Now written *leacht*: still in use in the spoken Irish, and applied to an honorary monument of any description, generally a heap of stones.—O'D. Cognate with *lec-tus*, *lec-tica*, λέκ-τρον, λέχ-ος Goth. *liga*, Eng. *lie*, *lay*. Oc a *lecht* co nglaine icthar enet cech cridi 'at his (Moelruain's) grave with purity is healed the sigh of every heart', *Féilire* Prologue, 227, 228. lia uas *lecht*, Book of Leinster 28b. Manx *lhiaght*.—*Ed.*

**LONG** ('a ship'), i.e. ab eo quod est *longa* i.e. long, which is on (the) sea.

Hence [*loinges* 'a fleet', = W. *llynge*, whence] *loingseach* 'mariner', applied to Labhra, an Irish monarch, who led a Gaulish colony into Ireland before the Christian era.—O'D. *Long*, f. gen. *luinge* = Manx *lhong*, W. *llong*, Bret. *long* f. (b).—*Ed.*

**LEBOR** ('book') quasi *libor* a *libro*.

Manx *lioar*, W. *lliffr*, Corn. *lever*, Mid. Bret. *leffr*, now *leor*.—*Ed.*

**LOTT** ('a harlot') quasi *lot* ('destruction'), unde dicitur *lotrad* for the whoredom is destruction (*lotf*) to woman.

*löt* i.e. *meirdreach*, O'Clergy—O'D. cf. perhaps, W. *llwth* 'greedy'.—*Ed.*

**LÁTH** 'a hero' quasi *lith* ['motion'] because he moves supinely (with suppleness).

Hence *lathus* 'heroism' O'D's Suppt. cf. *lath* i.e. laoch, O'Clergy.—O'D. W. *llawd* 'a lad'—*Ed.*

**LOMAND** i.e. *lomm-fhann*, because it is bare (*lomm*) and weak (*fann*).

(a) I read with B, *orasmidir*.—*Ed.*

(b) Here in B follows: *Lascair* i.e. *taitnem* ('delightful') ab eo quod est *luco* vel *lux* i.e. *soilce*.—*Ed.*

O'D guesses 'a threadbare cloak': but cf. W. *Uumman* 'a banner'. O'Clery has *lomain i. brat* 'mantle'.—*Ed.*

LATHIERT ['drunkenness'] i.e. *laith* 'ale' and *irt* 'death' to him who drank it: [*var. lectio*] i.e. the drinking of beer or ale killed him.

*laithirt* (gl. c(r)apula) *Ir. Glosses*, No. 266. *laith* = Corn. *lad* (gl. liquor), Lat. *latex*.—*Ed.*

LUGBORT ('a herb-garden') *mclius est* (a) i.e. *lub-gort* i.e. *gort luibe* 'a garden of vegetables'.

*lubgort* Lib. Arm. 17 b. 1: *lubgartoir* (gl. olitor) Z. 45. Corn. *luworth*, *lowarth*, Br. *liorz*.—*lub* = AS. *leof*, Ohg. *laub*, and *gort* = *χ'proc*, *hortus*. This gloss can hardly have been written in the tenth century.—*Ed.*

LiN ('flax') a *lino*. *Leíne* ('a shirt') a *linea* one from another.

Now *lion*, Manx *lieen*, W. and Bret. *lin*.—*Ed.*

LÁNOMAIN ('a married couple') i.e. *lánshomain* full property of each other, for each is half property without the other

B adds: Aliter *lanamain* quasi *lenamain* ('clinging') ar ni fil etarscarad doib acht ar dia ('for there is no sundering of them save for God's sake'): *lánmnas* 'matrimonium' Z. 988,989.—*Ed.* Manx *lannoön* 'a couple'.—*Ed.*

LETHECH: two things it means. It is, in the first place, a name for a kind of fish [a flounder], which is so called from its breadth and thinness, for the kind of it in *oceano* is very broad. *Lethech* is also a name for a kneading-trough, because the cake is spread on it, as Crutíne said on a time that he went to another poet's house, and his gillie with him, i.e., a student with a master's pride (b). Crutíne himself remained (c) outside and sent his gillie for hospitality (d) to the poet's house. A hog's belly (*tarr*) was given him in a caldron, and presently (e) the poet began conversing with the student and casting an eye on his diligence (in preparing the meat). The poet observed the great pride of the student and the smallness of his diligence. So when the belly was boiled the poet said in the presence of the student '*Dofolha tairr tein*', i.e. it is time to take it off the fire, and it was (in the poetical dialect he said this) in order that he might know what answer the student would give him; because he had heard the poet (Crutíne) boasting of the other's wonderful inventions (f) as if it were himself of whom he spoke (g), and he did not believe that poet, and it was therefore that the poet said to test the student '*Dofolha tairr tein*'; et tribus vicibus dixit '*Dofolha tairr tein*', et non respondit ei vel ullum verbum. Thereafter arose the student and came to the place where Crutíne was and related the news to him i.e. the words which

(a) B translates: *ni is ferr*.—*Ed.*

(b) B: *co menmain fithidire lais*: G: *co menmain fithidrea*. A: *co menmain a fithire*. Either i. *ollamh* O'D. *Supp.*—*Ed.*

(c) B and G: *farrolaig* A: *farolaid*. Qy. meaning.—*Ed.*

(d) 'as a quest'—O'D.

(e) *caiteic* B and G. *coldig* A. See Z. 304, 565, 678.—*Ed.*

(f) 'he had heard the poet (Crutíne) boast of his (pupil's) many wonderful perfections'.—O'D.

(g) *ar a tised*, lit. 'on whom he should come'.—*Ed.*

the poet spake i.e. 'Dofotha tairr tein'. "Good", quoth Crutíne, "when he says (them) again, say thou to him 'Tōe lethraig foen friss ocus fris adaind indlis' i.e. put a kneading-trough under it, i.e. the belly, and light a candle to see if the belly be boiled. When the student then had sat (a) within (on his return) the poet dixit the same, et dixit the student Tōe lethraig etc., "Good", quoth the poet, "It is not a student's mouth (b) that has returned (this answer.) He is near who returned (it). Crutíne is near. Call him from outside" (c). Crutíne is then summoned, great welcome is made to him, and other food is put into the caldron. And little is the pride of the student because the poet jeered at him (d) until he addressed Crutíne, etc.

*Leitheach* i.e. leitheog i.e. inag leathan ('a broad fish', W. *lleden*). *Leitheach* i.e. losad do blhrigh go leathnaithecar bairghean uirre, O'Clery: *fri* 'light thou' seems cognate with W. *gwrechion* 'sparks': *adann* 'a rushlight' occurs *supra* p. 10.—*Ed.*

**LEOS** i.e. a blush wherewith a person is reddened after a satire or reproach of him. *Leos* [*lōes* G] also i.e. 'light' as in the *Duil Roscadach* 'grinniud leos' [*lois* G] i.e. extinction of light' i.e. of a candle: Item 'the face of a man round which *leos luinether* i.e. which light surrounds.

*Leos* i.e. imdergad, O'Davoren p. 101.—*Leos* i.e. imdheargadh. *Leos* i.e. soillsi, O'Clery.—*Ed.*

**LÓCHIARN** or **LUACHARNN** quasi *lucern* a lucerna.

acc. sg. *lochairnn*, Z. 676. W. *llygorn*, Corn. *lugarn*. M. Br. *luguaorniff* 'to shine'.—*Ed.*

### Additional Articles from B.

**LACHA** ('a duck') i.e. lichiū i ('wetter is it') quam aline aves.

**LENDAN** i.e. lenn aen i.e. leind anaonar hí ('a cloak alone is she'), quasi lend fuan i.e. brat 7 leine uimpe ('a cloak and a shift about her') 7 [leg. no] aon dia lenand a menma hi ('or she is one to whom his mind clings').

*Lennan* is still the common word for concubine or favourite; *lennan sidhe* a succubus.—O'D. Manx *lhiannan*.—*Ed.*

**LECO** ['a griddle'?] ar leictir sis 7 suas hi ('for it is let down and (raised) up') no le bid secc ['with it (upid eam) is a dry thing'].

*lee bit seicc*, H. 3. 18, p. 72, col. 1.—*lee* in arain (gl. *lapisfulta*) 'the *lee* of the bread', *Ir. Glosses*, No. 246 is perhaps this word.—W. *llech*.—*Ed.*

**LEDE** ('a stripe,' 'shred' or 'rag') i.e. leth in faidb i ('it is half of the *fadb*?') unde dicitur lethar i.e. leth iar fir ('half in reality') i.e. feoil 7 lethar ('flesh and leather').

Very obscure: *ledb* is rendered 'leather' in the *Senchas Mór*, pp. 144, 152.—*lethar* = W. *lledr*.—*Ed.*

(a) deisid A. dofesid B. dofesid G. qy. rested?—*Ed.* (b) literally 'belly' /*brú*/ as O'D correctly translates.—*Ed.*  
(c) 'and you asked him outside'—O'D. (d) 'because of which the poet had said to him'.—O'D.

LESAN .i. les cach mbolg imbi lind ('les is every bag wherein is ale') sic eisim . ['thus is an eisim'].

*lesán* is a diminutive of *les*.—O'D. *Eissim*, which O'D conjectures to mean 'est hoc,' seems to occur. spelt *eisim*, in O'Davoren's Glossary p. 82.—*Ed.*

LOMAN ['a rope'] .i. luamain bír fuirri ('there is motion on it') no luman .i. beg ('little', *lú*) in manu.

W. *llyfan*, Corn. *lovan*: cf. perhaps Skr. *labhasa* 'a rope for tying horses'.—*Ed.*

LEIM ['a leap?'] .i. lueim .i. luud seim he ['a little motion it is'].

*lém* (gl. *saltus*, *τίθησθαι*) Z. 1079, and see infra s. v. *Salt*. Manx *lheim*, W: *lemain* 'salire', *lemenic*, (gl. *salax*). See Ebel, *Beiträge* II. 176.—*Ed.*

LESC ('lazy') .i. leis a aisc ['with him his reproach'] or quasi losc .i. bacach ('lame').

*lesc* (gl. *piger*) *Ir. Glosses* No. 382: n. pl. m. *leisc* Z. 78. Manx *lhiastey*. The acc. pl. masc., *luscu*, of *losc*, occurs in Fiac's hymn l. 35.—*Ed.*

LEND .i. lee find ('white wool') .i. ainm do brut find ('a name for a white cloak').

*lenn* (gl. *sagana vel saga*) Z. 1095. *leann* .i. brat. O'Clery. O. W. *lenn* (gl. *saga*). Corn. *len* (gl. *sagum*).—*Ed.*

LOS CUIRN .i. la hos hí ('it belongs to a noble thing') aris os in buaboll for- ambi no la huais í ('for noble is the trumpet whereon it is').

*cuirn* is the gen. sg. of *corn* 'cornu': *los* (.i. erball, O'Clery) is = W. *llos* 'a tail'. Perhaps *los cuirn* may be the cord of the trumpet.—*Ed.*

LURGA ('shin') .i. *le-urga* .i. le urcbail ('for raising') i.e. ur tocball in cuirg ('for raising the body').

Manx *lurgey*.—*Ed.*

LOBOR ('a leper') quasi lebor a lepra latine.

*lobor* 'infirmus' 'debilis' Z. 744. W. *llufr* 'timid'. Hence *lobre* infirmitas, *lobraigur* aegreco.—*Ed.*

LEBAID ('a bed') .i. le-faid .i. faide nech le ('one's length with it').

From *lig* = *λέχος* and *-baid* = W. *bedd* (Siegfried): gen. *leptha*: Manx *lhiabbee*.—*Ed.*

LITTIU ('porridge') .i. lotte i lotan ar tige i 7 tes inti ('a lump in thickness is it and (has) heat in it').

Now *leite* 'stirabout'.—O'D. *lite* (gl. *pulmentum*) *Ir. Glosses* No. 767. W. *llith* 'meal soaked in water'.—*Ed.*

LECCO ('cheek') .i. le co hó .i. co cluais ('to an ear').

Now *leaca*.—O'D. v. supra s.v. *Leconn*.—*Ed.*

LOSCUD .i. soud cuieti cohid loisc de .i. bacac.

Still the common word for 'burning'.—O'D. Manx *losley*, W. *llosgi*. The gloss is obscure.—*Ed.*

LONG ('a ship') i. saxamberla ('Saxon language') i. lang i. fada ('long') et inde dicitur long.

Manx *lhong*.—*Ed.*

LUAC(H)AIR ('rushes') i. liuch-uir i. fliuc(h) uir uimbe ('wet clay about it').

Manx *leaghyr*.—*Ed.*

LETRAD ('hacking', 'cutting') quasi latratio no letar soud i. soud in letair ('changing the leather').

Now *leadradh*—O'D.

LEITIR ['a watery hillslope'] i. leth tirim 7 let(h) fliuc(h) ('half dry and half wet').

Enters largely into topographical names. Understood in W. of Connaught to denote a *spur* hill, a sloping ground down the side of which water trickles.—O'D. W. *Uelhr* 'a slope'.—*Ed.*

LOTAR imbi brachles ('a trough wherein are grains') i. tinol ar tinol na lendano cuici ut dicitur lotar i. comtinol natsuair ar dib rigaibh rath ('a collection, for it gathers the fluids [?] to it, ut dicitur *lotar* etc. ['a lóthar he found not for two kings of graces']).

*lóthar* (gl. *alveus*). Z. 744.—*Ed.* *lothar* i. *amar no soidheach ina mbí braichlis*, O'Clery ('a trough or vessel in which grains are contained').—O'D. O'Clery also glosses *lóthar* by *coimhthionól* 'collection', *coire* 'caldron', and *éilach* 'raiment'. But in its sense of 'trough' it seems cognate with the Mid. Brot. *louazr* 'alveus', *louazr an moch* 'auge à pourecaulx' (*Catholicon*), Gaulish *lautro* (gl. *balnco*), *λαυρόν* and the Latin *lubrum* in *pol-lubrum*.—*Ed.*

## DECIMA LITTERA.

‘**Mo debroth**’ said Patrick, quod Scotici corrupte dicunt. Sic hoc dici debet i.e. *muin duiu braut*, i.e. *muin* is ‘meus’, the *duiu* is ‘deus’, the *braut* is ‘judex’. i.e. meus deus judex.

An asseveration constantly used by S. Patrick as we learn from his lives. Thus explained in the life preserved in *Leabhar Breacc* 14 a. 1: *Dixit magus n̄i chumcaim cusin trath céadna imbárach.* Dar mo debroth i. dar mo dia mbratha ol patraic is inuloc attá do cumachta ocus n̄i fil itir a maith [‘I cannot, till the same hour tomorrow.’ ‘By my *de broth*, i.e. by my God of judgment,’ says Patrick, ‘it is in evil that thy power is, and not at all in good’]. See also Colg. *Trias Thaum.* pp. 4, 57. and Jocelin, cap. 185.—O'D. B translates the first part of this article thus: *luide* [leg. *luige* = W. *llw*] *Mo de brot* i. *mo dia brat(h)a* ol patraic i. is *truaillidh* *aderaid na scotica hō* i. *marso* is *dligedh* a *radha* i. *mui(n) duiu braut*. The pronoun *muin*, preserving the *n̄* in auslaut, seems = Goth. *meina*, and is to be separated from the Old-Welsh *mi*, (Juvencus pp. 48,50) Middle-Welsh *ry* (Z. 137.388) now *fy*, *nasalising* (*a*), which seem datives = *ēpūv*, (where, however, the *t* is long). The *duiu* (wrongly spelt *doin* in A) = *deva*, has been noticed under *Grazacham*. The *braut*, Z. 103, wrongly explained by Cormac as *judex* (i. *bret(h)em*. B) is now *braud* ‘judicium’ = Ir. *bráth* supra p. 18.—*Ed.*

**MARC** i.e. a horse: *marcach*, then, many horses with him, ut dicitur *buasach* ‘the man with whom are many cows,’ *airmnech*, also, ‘the man who owns much corn’. Sic *airgdech* (‘one having chests’), *colgedach* (‘one having bed-clothes’).

See as to *marc*, Diesenbach, *Orig. Eur.*, s. v. *Τριμαρκισία*. *Marc* i. *ech no lair* (‘a steed or mare,’) O'Davoren, p.104.

**MATHAIR** (‘mother’) quasi *mater*, for it is this that was there corrupted, i.e. *mater*.

cf. *μήτηρ*, Lat. *māter*, Ohg. *muotar*, Eng. *mother*.—O'D. Skr. *mātri*. In the British languages we find only the derivatives W. *modryb* pl. *modreped* Z. 1095, ‘aunt’=Corn. *moderib*, Bret. *mozreb* now *motréb*.—In Gaulish the dat. pl. *mātrebo* was recognised by Siegfried on the inscription of Nimes supra p. 18.—*Ed.*

**MID** (‘mead’): Welsh was corrupted there, i.e. *med*.

O. W. *med* Juv. p. 49, now *medd*, Corn. *medu*, Br. *mez*, Gr. *μέθυ*, Skr. *madhu* ‘honey’ ‘intoxicating liquor’, Old Saxon *medo*, Ohg. *melu* ‘mead’, Lith. *medus* ‘honey’.—*Ed.*

(a) With these, I think, Siegfried identified the *men* in the phrase *in man derco* (‘in oculo meo’) Marcellus Burdigalensis.—*Ed.*

MEITHEL ('a party of reapers') quasi *methel* ab eo quod est *meto* [i. boingim, H. 3.18. p. 636, col. 3.]

B read *Metil* quasi *methil* ab eo etc., and adds: no *meta* i. *buain* ('reaping'): cf. *lasna meithleorai* (gl. apud menses) Milan. W. *medel* 'a reaping party', Corn. *midi* (gl. messor). Doubtless cognate with Lat. *meto* and *messis* from *met* + *tis*.—*Ed.*

MUCAIRBE i.e. a *mac fuirmid* (a) i.e. a youth for repeating [?] his poetry.

A *mac fuirmid* seems to have been a poet or storyteller of the *sixth* order, and to have been bound to repeat 40 tales. *Senchas Mór* p. 44. O'D says a *mucairbe* was a poet of the *second* order.—*Ed.*

MALLAND i.e. a vein which is across the top (*mallach*) of the head, quasi *nulland*.

MILLED ('spoiling' 'hurting' (b)) i.e. *mí shilleadh* a mislook, i.e. an evil eying.

B has *Milliud* quasi *mishilliud* i. *drochshilliu*, and so O'Clery, who adds *no droch amharc*.—*Ed.*

MÁS ('a mass') a *massa*.

B reads: *Máis* quasi a *mása* i. on *cáir*.—D. *mac Firbis* seems to bring *mas* from *μάζα* 'barley bread'.—*Ed.* He writes in the margin of H. 2.15. *Masa* i. *cinel arán* donfher do bhainne 7 do blath gnathuighid aoe tuaithe ('a kind of bread that is made of milk and of flour, which common people use').—O'D. O'Clery has *máis* i. *caor*. *máis óir* i. *caor óir*.—*Ed.* *Más* now signifies the thigh, buttock, &c. and when applied topographically, a thick or rich hill.—O'D.

MISCOATH ('a curse') i.e. *mí-scaith* 'an evil word': *scath* i.e. a word, as is *Duil Ro-scadach* ['the great-worded Book'].

*Duil Roscadach* was evidently the name of a glossary or explanation of hard words.—O'D. See *Roscad* infra p. 144. *Miscaid* i.e. *mallacht* ('a curse') ut est miscaidh fri ceird cainte ('a curse on a satirist's art'), O'Davoren p. 104.—*Ed.*

MILGITAN i.e. *Mol-cuitén* i.e. the share of Mol i.e. the door-keeper of Tara.

Mol then, was his name, because of the talk (*mol*) which he addressed (c) to the people, i.e. 'go thou out, go thou in' (d): unde dicitur *molach* ('talkative').

*Milgitan* [explained by *maol* 'forehead' in B] is frequently mentioned in the poems describing the arrangement of the different ranks in the banqueting hall of Tara, as a particular joint of meat allotted to several classes of persons. See Petrie's *Tara*. Trans. B. I. A. xviii, pp. 206, 307.—O'D. So in H. 3.18, p. 636, col. 3. *Milgedan* i. *mol-chuidan* euit moil ('Mol's share') ar is é aighe dobertha dō ('for this a joint that was given to him'). O'Clery explains *mol* by *glór* 'noise', whence *molmar* i. *glórach* 'noisy': cf. W. *moloch* 'uproar'. The Gaelic *molach* is 'hoarse'.—*Ed.*

MELG [melgg B]. i.e. 'milk' arindí *mblegar* ('because it is milked').

*melg* i. as, *mealg* i. *sugh*, O'Davoren pp. 105, 107. So in Egerton 1782, p. 26: *Melg* i. as 7 *melg* i. *súgh* fiboth asperar *melg* fri *cuirm* i. *melg* *netha*: cf. *ἀμέλγω*, *mulgeo*, milk.—O'D. Skr. *mrīj*, *márymi*, *máryámi*. The O. Ir. preterite *do-o-malgg* (gl. *mulxi*) occurs in Z. 71. See *bo-nlacht* supra p. 20.—*Ed.*

(a) He was sixth in order and had 40 stories. *Senchas Mór*, p. 44.—*Ed.*

(b) 'The evil eye' 'the injury done by the evil eye'.—O'D.

(c) *soferad* lit. 'which he made': *feraím* = O. W. *guru*, Corn. *guraf*, Br. *graaf*, *graif*.—*Ed.*

(d) i.e. those going out and coming in.—O'D.

MELG also i.e. death, inde dicitur *melyg theme* ['death-darkness'] i.e. the darkness of death: or *melyg-thene* (a), i.e. the fire of death.

O'Davoren, p. 105, differs here: he explains *melyg* by *as* 'juice' and *tome* by *bas* 'death' i.e. as *mbá(i)s* ('juice of death') i.e. *fuil* ('blood').—*Ed.*

MORANN i.e. *mór-fhinn* i.e. 'great-fairhaired.' This was his name which his mother gave him, and she said that whoever would not say (this name) to him should be subject to death (d). *Mac Máin* 'son of wealth' his father said to him, i.e. because this son was a good treasure (b), and whosoever would not say this name to him should be liable to death (c). So that these two names clung to him instead of one name. He (was) a son of Coirpre Cennchait.

Morann, son of Cairbre Cennchait, who was king of the Aithech-tuatha at the beginning of the first century, was chief Brehon to Feradach Finnfechtnach. It is fabled of Morann that he had a *sin*, or chain, called *Idh Morainn* [and that he "never pronounced a judgment without having this chain around his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one, it expanded down upon him".—*Senchas Mór*, p. 25]. The legend alluded to in the text is given in the Book of Ballymote, fol. 143.—O'D.

MENADH ('an awl') i.e. *mín* 'small' (d) and *iadh* 'sharp' it pierces. *Menadh*, again, small (*mín*) its *iadh* 'its hole.'

Still the common word for *awl* throughout Ireland. In the Highlands, *minidh*.—O'D. B has: i. *min aith* i. *aith gonas* 7 *min funiges* ('what pierces sharp and stitches small'). Menad i. *min a inad et coel a toll* ('small its place and slender its hole'). Hence it seems that the *iadh* of A is a blunder for *inadh* 'place'. The W. *minawyd* 'awl' is hardly the same word.—*Ed.*

(MOTH) i.e. everything masculine i.e. every masculine word, et nomen est virili membro [i. ball ferrda B]

So O'Clery. *Moth* 'male' possibly cognate with Skr. *mati* 'mind' and *μῆνες* = Skr. *máti* in *abhimáti*, Lat. *mas* etc. These forms are referred to the root MAN, and as to the occasional loss of *n* before *t* in Irish roots, cf. *imdib'the*, *foirc'the*, Ebel, *Beitrag*, III, 37. I would put *moth* 'penis' with Skr. *mathámi* 'agito', Lat. *me-n-tula* etc.—*Ed.*

MAN ('hand') a *manu*.

So O'Clery. see infra p. 120. W. *man*, *mun*.—*Ed.* *mana* *má* i. *lámhagán* ('glove') O'Clery.—O'D.

MANACH ('monk') a *monacho*.

So O'Davoren, who adds 'he is making *cashels* and *clockáns* or *tothchars*' (?)—*Ed.* : W. *mynach*, Corn. *manach*.—O'D. In his supplement to O'Reilly O'D explains *manach* by servitor.—*Ed.*

MONACH i.e. 'tricky' ab eo quod est *mon* i.e. 'a trick'.

: see *Caill Crónmon* supra p. 35, and perhaps *Bri-mon smetrach* supra, p. 22. O'Clery has *mon* i. *cleas*.—*Ed.*

(a) Sic B. *meigtheint A.*—*Ed.* 'that he would be an enemy unto death to any one who would not call him that name'.—O'D.

(b) *mín*, better *moín* is the Lat. *moenus*, *munus*.—*Ed.*

(c) Here, and in the preceding sentence, O'D renders *bibda* (leg. *bibdu* as in G.) *bufs* by 'an enemy unto death', 'a mortal enemy'.—But *bibdu* is *reus*, *obnoxius*, Z. 260, n. pl. masc. *bibdid* (gl. *obnoxii*, *Milan*).—*Ed.*

(d) *mín* 'close'.—O'D.

METHOS a meta i. from the goal.

G has simply *methos* i. a *meta*. B. has *metas a meta* i. *ón crích*. A, confounding *metus* with *meta*, adds *on crích* ('from the trembling') *no on crích* ('from the goal').—*Ed.* Mac Firbis writes in the margin of H. 2,16: *meta i. comurda doníter foireann láimhaig no sgríbe each 7 sé buinnremur barrchaol*. *Meta i. crioch no ceann deireannach gach neithe* ('a mark made for shooting or horse-racing, with a thick base, and a slender top. *Meta* 'the limit or extreme end of any thing').—O'D. The dat. sg. of *methos* (im-*methus* tuaithi) occurs in O'Davoren, p. 106, who explains it by *crích no coiged* 'boundary or province'.—*Ed.*

MOLAD (*molod* B) praise i.e. *mol-soad* i.e. *mol* ['millshaft?'] from its frequency, *soad* ['turning'] from its usualness.

Manx *moyley*, W. *molad*, Br. *meileiddi*.—*Ed.*

MENMCHOSACH [-*chasach*, B. -*chossach*, G.] i.e. he has a mind not to be satiated. Or he has a disputative mind (*menme*).

This is obscure.—*Ed.*

MUIRTOHENN ('carrion') ab eo quod est *morticinium* [i. marbadh B] i.e. *mar-tarcenn* i.e. head (turning) back suddenly, i.e. because it is dead suddenly.

*Morticinæ ovis carne vesci*, Varro: *formuichthib i. moirtchenn* (gl. subfuscatis) Lib. Armach. 181, a.1: applied to an animal that [died or] was suffocated, or killed without being regularly slaughtered. D. mac Firbis writes, *Morticinium* i. ní do gheibh báis gan marbadh 7 ar a mbi drochghnúis mairbh 'a thing that dies without being slaughtered, and which has the evil aspect of death'.—O'D. See above s. v. *Baten*.—*Ed.*

MUILENN 'a mill' i. e. shaft (*mol*) and stone (*onn*), i.e. for these are the two things that are most together (*a*) in a mill. *Onn* i.e. a stone: greater its *óil* i.e. its stones, than the stones of a quern. *Muilinn* then, i.e. *meil* 'grind' and *linn* ('water') for it is on a *linn* it grinds. *Mola muileun*, *mola bró* ('quern') or *muilern* [?]

B has *Muilend*. Manx *mwyllin*, W. Corn. and Bret. *melin*. Corn. also *belin*.—*Ed.*

MERDRECH ('a harlot') i.e. *mer*, *drech* i.e. *mer* and *drech* united, a woman of wanton countenance. Or *mer* i.e. lustful and *drech* i.e. imprudent. *Merdrech* then, an imprudent harlot. Inde poeta: *mer each drúth mianach each baeth* 'wanton every harlot, sensual every foolish (woman)'. Or *Mertrech* ab eo quod est *meretrix* i.e. a merendo stupri pretium.

B adds by way of translation: *dligid si fach a saothair* 'she deserves (the) reward of her labour'. As the O. Ir. form is *mertrech*, the first part of this article is clearly not by Cormac, and is not found in G.—*Ed.* *Merdreach* is still used, but the more usual word is *striopach*.—O'D. Manx *streepagh*.—*Ed.*

MAT i.e. a hand: inde *indmat* (handwashing) i.e. the end (*ind*) of the arms, but is washed there. *Indlat* ('footwashing') also, for its foot is the end (*ind*) of the leg, et a *lotione* (*latitudine*?) dicitur.

O'Clery agrees as to *mát* and *indmat*. He also gives *lat* as meaning *troigh* 'foot', but explains *innlat* as *glanadh* 'washing' 'cleansing' [*ionnlat a bheatadh* 'purifying

(a) as *maillem* ('together').—O'D. but it seems a superlative) cf. *immaille*, *mall* 'una' 'small' Z 569. B and G are here corrupt: *is muilend innmailind* B. *is muilend in mailum* G.—*Ed.*

his life']. *Ionnlat* denotes in Ireland and the Highlands 'washing' in general.—O'D. *máit* probably comes from the root *MA* to measure.—*Ed.*

**MÁT** 'a pig'. Inde dicitur in the *Bretha Nemed*: Forruachtatar máta mo thuinde targaboil ('pigs have torn my skin by attack' [?]).

Spelt *mait* by O'Davoren s. v. *Main*.—cuich in *mait* remainighis?—*Ed.*

**MANN** i.e. an ounce, ut Sencha dixit

Móu alib imdergad Emna!

domidiur (a) de

secht cachtu cíchsidi (b) crissu

secht mogu mograigthi fri mórgnímu mugsaine

secht manna óir aithleghtha fri fíal-gnúis mo charat móir. Móu.

"Greater than can be told (is the) reproach of Emain. I adjudge for it seven bondmaids deepbreasted, slender: seven bondmen enslaved for the great labours of slavery: seven ounces of refined gold for my great friend's noble face (c). 'Greater etc.' *Mann* then is 'bright' i.e. a refined ounce.

The reading of the quotation in G varies: Mó ailib imdergad emna admindur de secht cactu (d) cíchsíte crisu secht mugu moigfíte mórgnímu mugsaine secht manna óir forloiscthi fri fíalgnúis cona chauratháib conchobuir. B has merely *Secht manda oir forloiscthi fri fíalgnúise cona curdaib conchobair*. O'D translates "Great the wounding to reproach Emain: there is adjudged for it seven bondmaids to walk in girdles, seven, &c. But *móu* is 'major' not 'magnus': *alib* or *ailib* is the dat. pl. of *ál* (*ailib* i. briathraib) O'Davoren, s. v. *Digluinn* etc. *domidiur* or *admidiur* is 1st sg. pres. indic. of a deponent *ia*-stem: cf. *midíur* 'puto' Z. 444: *cíchsidi*, acc. pl. of an adj. formed from *cích* 'mamma': *crissu*, acc. pl. m. of *crea* i. caol, O'Davoren p. 67, who, at p. 62, has part of this passage in his gloss on *cacht* i. cumal no innilt ('sheslave or handmaid') ut est *secht cachtu cíchsíte crisa*. Siegfried connected *manna* 'ounce', from \**māna*, with *muñvoc*, *muñoc*, as Latin *un-cia* with *unus*. Hence it would seem that the old Celts had an unit of weight.—*Ed.*

**MUNNU** i.e. *mo Fhinnu* a pet name. Finntain nomen dictus est; unde Maedóe Ferna dixit in his satire on Munnu son of Tulchán:

O little vassal of mighty God!

O son of Tulchán, O shepherd!

She bore a troublesome child (i.e. a demon) to a family,

The mother that bore thee, O Finntan!

Finntan or Munna, son of Tulchán, was founder and patron of the monastery of Teach Munna (Taghmon) in the now county of Wexford. He died 25th Oct. 634.

(a) MS. *domider*. (b) MS. *cumala cíchsíde*: *cumala* is obviously a gloss on *cachtu* which the scribe inserted in the text without making the necessary change in the termination of the adjective *crissu*.—*Ed.*

(c) i.e. a plate or crescent of gold of the weight or value commensurate with his face.—O'D. See *Toghaill Oathráck Maine Milescoithe* and *Welsh Laws* pp. 3, 168.—*Ed.* See also *Meicc Ulad* in Leb. *na huidre*, fo. 10 b. 2.—E. Curry, *tiagait dad iartain 7 sícháit bennachtaín leis*. *Táiníc dana aillil aces fri hulta combáit for céiliúid ocoo. Dobréth comlethet a emech (sic) di ór 7 argst do aillil 7 secht cumala [do] cach mao dia maccaib. Dóiliúid iarom aillil dochum a thírlí fó chorí 7 céntaid fri ulta*. They come from him then and leave a blessing with him. Then Aillil came southwards to (the) Ulstermen, and he was on a visit with them. There was given the bread of his face, of gold and silver, to Aillil, and seven slaves to each son of his sons. Then went Aillil to his country in peace and unity with the Ulstermen".—*Ed.*

(d) better *cachtu*, acc. pl. of *cacht*—W. *cæth* m. Corn. *cæd*, Bret. *quæs*—Lat. *captus*.—*Ed.*

Maedóc of Ferns was the first bishop of Ferns and died 31st Jan. 624. This saint is otherwise called Aedán, his first name was *Aidh*, of which Aedán, Maedóc are diminutives. The name Maedóc, now Mogue, is formed by prefixing *mo* 'my' to Aedóc. In the gloss on the *Féilire* of Oengus, at 21st October, the quatrain is attributed to S. Columcille: it begins *A cléirchin chaid chunachtaig* ['O little cleric, chaste, mighty!'].—O'D. It appears from the gloss here referred to that Munnu, son of Taulchán the druid, made a union (*oéntu*) with Finnian of Cluain Eidnech, and that, in token thereof, each of them gave his own name to the other.—*Ed.*

**MÁL** i.e. a king or a poet: inde dicitur "Bind not silver nor gold, save on a *mál*, i.e. on a king."

O'Davoren, p. 106, explains *mal* by *uasal* 'noble', and gives the quotation thus: *ni nais una* ('copper') *na or na airget acht for mal*.—The W. *maul* is 'praise'. In Skr. *mála* is a name for Vishnu.—*Ed.* O'Clery has *mál* i. *rí* ('king'), *an mhál* i. *an ríoghan* ('the queen'): *mal* i. *uasal*, *mál* i. *fili* ('poet') and i. *milidh no gaisgeadhach* ('a soldier or champion').—O'D.

**MUIREND** means two things, first, it is a [proper] name for a woman: *muirend* i. *mor-fhind* ('great fair'). *Muirend* also is a name for a spear i.e. *mi-rind*, i.e. *droch-rind* 'evil point', a point which causes death.

So in H. 3.18, p. 636, col. 3: [Muirenn i.] *mirind* i. *gac*. *ut dixit finn dorgaider muirne m(b)ilith*. O'Davoren, p. 105, explains *muirenn* by *sleagh*, and quotes *tuile mar muirne* 'a great flood of spears'. O'Clery, too, has *muireann* i. *ga no sleagh*.—*Ed.*

**MUG-ÉIME**, that is the name of the first lapdog that was in Ireland. Cairbre Musc, son of Conaire (1) brought it from the east from Britain; for when great was the power of the Gael on Britain, they divided Alba between them into districts, and each knew the residence of his friend, and not less did the Gael dwell on the east side of the sea quam in Scotica, and their habitations and royal forts were built there. Inde dicitur *Dinn Tradui*, i.e. Triple-fosset Fort, of Crimthann the Great, son of Fidach (2), king of Ireland and Alba to the Ictian sea, et inde est Glas-tonbury of the Gael, i.e. a church on the border (*bru*) of the Ictian sea (3). It is there was Glass son of Cass, swineherd of the king of Hiruaith (4), with his swine feeding, and it was he that Patrick resuscitated at the end of six score (a) years after he was slain by the soldiers of Mac Con. And it is in that part is Dinn map Lethain in the lands of the Cornish Britons, i.e., the Fort of MacLiathain, for *mac* is the same as *map* in the British. Thus every tribe divided on that side (b), for its property to the east was equal [to that on the west] (c) and they continued in this power till long after the coming of Patrick. Hence Cairbre Musc was visiting in the East his family and his friends. At this time no lapdog had come into the land of Ériu, and the Britons commanded that no lapdog should be given to the Gael on solicitation or by free will, for gratitude or friendship. Now at this time the law among the Britons was, "Every criminal for his crime such as breaks

(a) A has *XX VI*, but B has *VI fachit*, G has *se fachit*.—O'D.

(b) *di euidis* = *desin* in B, *desin* in G.—*Ed.*

(c) "Such were the divisions of all the families, for each had a proportion in the east (eastern Island").—O'D.

the law" (a). There was a beautiful lapdog in the possession of a friend of Cairbre Musc in Britain, and Cairbre got it from him [thus]. Once as Cairbre (went) to his house, he was made welcome to everything save the lapdog. Cairbre Musc had a wonderful skene, around the haft whereof was adornment of silver and gold. It was a precious jewel. Cairbre put much grease about it and rubbed fat meat to its haft, and afterwards left it before the lapdog. The lapdog began and continued to gnaw the haft till morning, and hurt the knife, so that it was not beautiful. On the morrow Cairbre made great complaint of this, and was sorry for it, and demanded justice for it of his friend. 'That is fair, indeed: I will pay for the trespass,' said he. 'I will not take aught', says Cairbre, 'save what is in the law of Britain, namely, 'every animal (b) for his crime'.' The lapdog was therefore given to Cairbre, and the name, i.e. *Mug ēime* ['slave of a haft'] clung to it, from *mug* 'a slave' [and *ēim* 'a haft'], because it was given on account of the skene. The lapdog (being a bitch) was then with young. Ailill Flann the Little (5) was then king over Munster, and Cormac, grandson of Conn (6) at Tara; and the three took to wrangling, and to demand and contend for the lapdog; and the way in which the matter was settled between the three of them was this, that the dog should abide for a certain time in the house of each. The dog afterwards littered, and each of them took a pup of her litter, and in this wise descends (c) every lapdog in Ireland still. Now after a long time the lapdog died, and Connla (7) son of Tadhg, son of Cian, son of Oilill Olum, found the lapdog's bare skull, and took it as a puzzle to a poet who had come with an *ái* or an *airchetul* to his father. Maen mac Edaine was the poet's name. The poet Maen afterwards solved it through the *teinm laeghda*, and he said:

"Cain tonna tige hui Eoguin  
Ith i tig hui Chuind  
cachtádath tobara(i)nd  
basa caem i tig Coirpri Muisc (d)

O *Mug-ēime*! This is the head of *Mug-ēime*, to wit the first lapdog that was brought into Ireland", etc.

(1) Conaire Mór monarch of Ireland circ. A.D. 212.—O'D.

(2) Crimthan Mór son of Fidach, succeeded to monarchy of Ireland A.D. 366: reigned 13 years.—O'D.

(a) I would read: *cach bídú innachínaid do neach nō/huasnab a cháin*, and translate—"Every criminal for his crime (shall be given) to him whose law he shall have outraged." With the 3rd sg. 2dy fut. *nō/huasnab* cf. the adj. *funna* Z. 9. B reads: *in bídú innachínaid donoch forsead* *forsead a chain no forseanad/ad i chain G has, coh bídú innachínaid donoch forsead*.—Ed.

(b) *rb* 'criminal'.—O'D. This blunder (in which the Editor followed O'D) has already been corrected by Dr. Ferguson, who also compares with the passage in the text the law 'si quadrupes pauperiem faxit dominus noxie auctiūm offerto: si nolet quod noxiū dito.

(c) *atathar* literally 'is': a passive form of the verb *subest*. B has: *is on chois sin orci eirend* "it is from that dog (are) the lapdogs of Ireland".—Ed.

(d) O'D's attempt at the quatrain is mere guesswork: *Sleek thy skin in the house of Eogan, There was food in the house of Conn's grandson, Still you showed the skin of starvation and abuse. Thou wert comely in Coirpre Musc's house.*—Ed.

(3) Ictian sea (*muír n-Ícht*) now the English Channel.—O'D. Glastonbury is in the heart of Somerset; but the fact that it stands on the river Brue (which, however, flows into St. George's Channel) may perhaps have caused this geographical mistake.—*Ed.*

(4) *Hiruatha* (*Hirote*, Lib. Arm. 14 a p) the gen. sg. of *Hiruáith* which is supposed to be Norway: cf. *Harothas*, as Ettmüller proposes to read the Hælethas of the Scop's Tale, 163, the people of Hörthaland in Norway, according to Thorpe. *Haeretha land* is mentioned in the A.S. Chronicle, I think, at A.D. 787.—*Ed.*

(5) King of Munster and son of Fiacha Muillethan, A. D. 260.—O'D.

(6) He became king of Ireland A. D. 254.—O'D.

(7) This Connla was the ancestor of the O'Carrolls of Ely, of the O'Meaghers of Ikerrin in Co. Tipperary and of the O'Conors of Gleann Geimhin in the barony or Cianachta (Keenacht) in Co. Londonderry.—O'D.

**MUMA** ('Munster') de nomine alicujus regis, i.e. Eochaid the Rough. *Mu-mo* i.e. *Eochaid mu-mó* i.e. greater (*mó*) his hold and his valour and his power than any king. From his name *Mumain* was called and *Muimníg* ('Munstermen') dicuntur. *Mumu*, then, de nomine regis dicitur.

He was of the line of Eibher and the 32nd monarch of Ireland, A. M. 3150, according to O'Flaherty.—O'D.

**MUGH** ('slave') quasi *mích* ('mist') for it is under mist and punishment of servitude he is continually.

*mug* (gen. *moga*) = Z. 254, 987, an *u*-stem, is = Goth. *magu-s*, Corn. *maw*. The article must have been written when there was some resemblance in sound between final *gh* and *ch*.—*Ed.*

**MUGSAINE** ('slavery') i.e. *mug-síne* quasi *mug-sníme*, i.e. the sadness that is on the mind of the bondsman.

*mughsaine* (gl. *famulacio*) H. 2. 13.—*Ed.*

**MÚCH** i.e. a name proper for smoke: unde dicitur *muchad* ('to smother').

So O'Clery. W. *mug* 'smoke', M. Bret. *moguet*.—*Ed.*

**MILIS** ('sweet') quasi *melis*: *mil* 'honey', i.e. *mel* was corrupted there. *milis* i.e. is the same as *mel*.

acc. pl. *lóic úait inna biada milsi*, Z. 253 'put from thee the sweet foods'. Manx *millish*, W. *melys*.—*Ed.* cf. Gr. *μέλι*, Lat. *mel*, *melis*.—O'D. Goth. *miliθ*. Possibly in the Celtic forms the *s* may have arisen from *t* + *ti*.—*Ed.*

**MIDACH** quasi *medic* ab eo quod est *medicus*. [i. liagh B].

A Tuatha dé Danann physician, son of Dian-œcht.—O'D. O'Davoren has *Midhach* i.e. calma 'brave'.—*Ed.*

**MER** ['a madman'] because he is alone in the *alt* in which he is, i.e. in *meracht* (a) and alone he goes: quasi *merulus*, i.e. a blackbird, et inde *merulus* [leg. *μέρωψ*?] grecce quod volat solus (b), and there is not another bird even of its own kind in its company.

O'D reads *mér* [sic in B and G: *mear* in A] and explains it by 'finger', which is undoubtedly its usual meaning, but gives no sense here. So *alt* (= *artus*) he renders

(a) *meracht* 'solitude'.—O'D. sed qu. if it is not 'frenzy'.—*Ed.*

(b) B translates this: *stellagid* [a] *anor*. O'D cites Varro's 'a mers, i.e. sola, quod mera i.e. sola volitat ut graculi gregatim'.—*Ed.*

by 'a joint'. But it is also 'a wooded valley' and 'a height'. I conjecture that *mer* 'mad' is cognate with *μωρός* and that *mer* 'blackbird' is cognate with *μέρπωψ* (the Welsh *mwyalch* f. for \**mēsalca*, Corn. *moelh*, Br. *moualc'h*, has lost s which, in the Latin *mērula*, for \**mīsula* = Ohg. *amisala*, has regularly become r): see *mer* i. *mo a fr*, *infra*: in *ben-mer*, 'the madwoman', *Senchas Móri*, p. 52; and *mearaidh* i. *amadán*, O'Clery. In H. 3. 18, p. 82, col. 2, we have *Mer* i. *merulus* i. *lon no baot(h)* ('a blackbird or foolish') unde dicitur *meroc a merula i. glasluin*.—*Ed.*

**MERACHT** quasi *mer-icht* i.e. a mad (*mer*) issue (*icht*), a mad act: [*acht*] ab eo quod est *actus* [i. *gnim* B].

O'D follows O'Reilly in translating *meracht* as if it were *méracht* 'fingering, or the action of the fingers, in playing on the harp or other musical instrument'. On this some marginal annotator (Curry?) remarks in disgust: *uch!* In his supplement to O'Reilly, O'D explains the word by 'excitement, irritability'. It is derived from *mer* 'mad'. In the Highlands, *mearach* is 'error'.—*Ed.*

**MAIET** ('Tuesday') i.e. *márait*, *már uait* 'far from thee', i.e. to Sunday from Tuesday. *Máirt* i.e. *Marte*, from the god of battle of among the gentiles. Mars was his name. It was to him they also used to consecrate the month of March, ut Januarius, Februarius, Martius. *Máirt* then is called from him, ut dies solis, dies lunae, dies Martis.

Manx *je-mayrt*.—*Ed.* W. *dydd Mawrth*.—O'D. Bret. *Meure* is from Fr. *Mars*.—*Ed.*

III **MART** ('beef') quasi *mort a morte* [i. on *báss* B].

*Mart* is still used to denote 'a beef' (*boeuf*) and 'beef'.—O'D. *cos mairt* 'a cow's leg' Tighernach cited O'Don. Gr. 443.—*Ed.*

**MORTLAITH** [sic B] a mortalitate.

ním-thair *mortlaid* na galar, Sanctán's Hymn, line 12.—*Ed.*

**MANANNAN MAC LIR**, a celebrated merchant who was in the Isle of Mann. He was the best pilot that was in the west of Europe. He used to know by studying the heavens (a) [i.e. using the sky], the period which would be the fine weather and the bad weather, and when each of these two times would change. Inde Scoti et Brittones eum deum vocaverunt maris. et inde filium maris esse dixerunt (b) i.e. *mac lir* 'son of sea'. Et de nomine Manannan the Isle of Mann dictus est (c).

He was son of Allot, one of the Tuatha Dé Danann chieftains. He was otherwise called Orbeen, whence Loch Orbsen now Lough Corrib. He is still vividly remembered in the mountainous district of Derry and Donegal, and is said to have an enchanted castle in Lough Foyle. According to the traditions in the Isle of Man and the Eastern counties of Leinster this first man of Man rolled on three legs like a wheel through the mist, and hence the three-legged figure on the Manx halfpenny, and the motto *quocunque jecesis stabit*.—O'D. I know nothing of this tradition, but if it be authentic, we may possibly trace a connection between this three-legged Manannan mac Lir (= the Welsh *Manawydan ab Llyr*), the TARVOS TRIGARANUS of the Notre Dame Inscription and the Vedic Vishu with the three strides, i.e. the rising, the culmination and the setting of the sun. See Siegfried, *Beitr. zur vergl. spr.* i. 473.—*Ed.*

(a) *nengnacht*. In B this is explained i. *tria deicain gne in nime i. in soin* 'through seeing the face of the heaven i.e. of the lower atmosphere'. O'D. obviously regarded *gnacht* as a deriv. from the root *gn̄d* Skr. *śā*.—*Ed.*

(b) B translates: *is airo sin dogairdis scotica 7 brothnaig dee in mara de 7 adeirdis corbo mac don muir he*.—*Ed.*

(c) B translates: *7 is uaidhe aderar inis manand*.—*Ed.*

## Additional Articles from B.

MESAN ['a lapdog'] aon is messa do conuib ['one that is worst of hounds'].  
*measan* i. cū beag, O'Clery. circne na rigna i. mesan, *Senchas Mór*, pp. 144, 152.—*Ed.*

MILCHÚ ['greyhound'] i. cū mal i. righ ['dog of a *mál*, i.e. of a king'].  
*milcú* i. gadhar ('hound') gen. *milcon*, [leg. *milchon*] O'Dav. p. 106. W. *milgi*. Corn. *mylgy*. As to *mál* 'king' v. supra p. 111.—*Ed.*

MINDECHI ['tenuis'] quasi mendic ab eo quod est mendicus i. bregach.

*inna mindechu* (gl. *tenuiores*) Z. 284. The glossographer's *bregach* seems due to his confounding *mendicus* with *mendax*. O'Clery, however, has *minneach* i. *breg*. This and the articles *mesan*, *milchú* are omitted by O'D.—*Ed.*

MANT ('the gum') i. mo a saint bíd ('greater its desire of food').

So O'Clery.—*Ed.* *Mant* with its derivative *mantach* 'a toothless person' is still in use.—O'D. So W. *mantach* 'a toothless jaw', *mantachur* 'a toothless person' from *mant*, which Pughe explains as 'jaw', 'jawbone', 'mouth'.—Bret. *munzun* 'a toothless gum'.—*Ed.*

MAGH ('a plain') i. mo is aghusta e oldas in fid ('more passable is it than the wood') no mó a aighe i. a graifne ech ('or greater its race i.e. its horse-racing').

*magh* (see Magh Sainb, Magh Tuiredh) W. *ma*, Gaul. *magus*.—*Ed.* Anglicized *moy*.—O'D. *aighe*, which O'D here leaves untranslated, occurs, meaning 'race' (cursus) in *Senchas Mór*, p. 122. It is probably cognate with *άγων*, *άγνακτος*.—*Ed.*

MUINEL ('neck') i. mo in fheoil fair quam in chind ('more the flesh on it quam on the head') no mo in neolach ata hé i. fon chind ('or greater the neolach [?] it is i.e. under the head').

*muindl* = W. *muinegl*.—O'D. See *Ir. Glosses*, No. 744. Manx *muannal*.—*Ed.*

MIND ['an oath'] quasi mund a munditia i. on gloine ('from the cleanliness').

*mind* sometimes means a holy relic and sometimes a diadem.—O'D. *mind* (gl. *diadema*) Turin: *mind n-apstalacte*, Z. 229: *inna mind* (gl. *insignia*) Z. 256, *minna* (gl. *stigmata Christi*) Lib. Hymn. 14: *minna* (gl. *arm*) Broccán's Hymn, 65.—But *mionn* now means an oath; and I think this must be its signification here. The glossographer refers to its compurgating effect.—*Ed.*

MINARBA quasi minuitur.

*mionairbhe ceard* i. *aisdeadha beaga bhios isin ealadhain* ('small scientific rules [?] which are in poetry') O'Clery.—O'D.

MEDG ('whey') quasi mo idg i. mo deogh de ('greater is a drink of it') quam cunctis.

*medhg*, Manx *meaig* = W. *maidd*. Pictet refers to this the French *mégue*.—*Ed.*

MUC ('a pig') i. mucna a haigned ar ni geib a munad o neoch sibi cainis (leg. nisi canis?) 'truculent her nature, for she takes no teaching from any one nisi canis'.

*mucna*, which O'D reads *muck* and translates by 'smoke', but which O'Clery explains by *gruaim*, seems the adj. whence *mucnalu* gen. *mucnataid* (gl. truculentis) Z. 273.—*Ed.*

**META** ('a dastard') i. mo a fhate i. a fhatcess uime fein ('greater his caution, i.e. his cautiousness about himself').

*meata* is still the common Irish for 'cowardly'.—O'D. cf. Lat. *metuo*.—*Ed.*

**MÉB** ('finger') quasi mur i. imat ('much') quia fit mur i. imat ar it imda na mera ('for numerous are the fingers') no mo a úir chaich dib oldass araile ('or the flesh of each of them is more than of the others').

**MALL** i. *mollis* i. *maoth* ('soft') amail na beth enaim and ('as if there were no bone there').

*mall* adj. 'slow', 'tardy', 'late', but it is evidently a noun in the text.—O'D.

**MER** i. mo a ír i. a ferg (greater his *ír*, i.e. his anger).

O'D conjectures 'a fierce warrior', sed qu. is it not a lunatic? see *Mer* and *Meracht* supra, pp. 113, 114.—*Ed.*

**MENIO** ['often'] i. moo tic i. metic bad cert and ('metic were right there') i. cend fo eras uil and immedhon ('a mutation is there in the middle').

W. *mynych* 'frequent' 'often'.—O'D. Corn. *menough*.—*Ed.*

**MOR** ('great') i. mo a uir i. a feoil ('greater its *uir*, i.e. its flesh').

*mor* 'great', W. *mawr*, also means *maith* 'good', according to O'Davoren, p. 105. Might we not then identify the Ir. *olc* 'bad', with Skr. *alpa* 'small'?—*Ed.*

**MUR** ('a rampart') i. mo a úr i. a talam 'greater its *úr* i.e. its earth'. borrowed from Lat *murus* for *mocrus*. *múrdai* (gl. *muratas*) Milan. W. *mur*, Juvencus.—*Ed.*

**MÍ** quasi mé a indsci.

O'D conjectures that *mí* is here a form of the pers. pron. 1st sg. But the gloss is obscure. *Mí* gen. *mís* is a month. Perhaps 'méra' may be meant for the Latin *meo* 'I go'.—*Ed.*

(1) **MUNCHILLE** ('a sleeve') i. man chail i. man lámh (a) 7 cail comet ('man hand' and *cail* 'a keeping').

**MUIR** ('sea') i.e. a nomine *mare* (b).

Gaulish *mori*, W. Corn. and Bret. *mor*.—*Ed.*

**MELLTIUCH** i. tech mellis ('house of honey').

This is obscure; cf. *melltach* 'gratus', 'placens', Z. 51, 671, *meilltuir* ban.—*Ed.*

**MESCAN** ('a lump of butter') i. do mescad ind loma assas ('what grows from the agitation of the milk').

*miosgán* is still a living word for a lump of butter varying in shape in different parts of Ireland.—O'D. See O'D.'s suppl. s. v. *Miosgan*.—*Ed.*

**MESCI** ('drunkenness') i. mó do aisc hí quam in ciall ('more of reproach is it quam the sense').

*meisge* is still the common word for drunkenness.—O'D. From *med* (Skr. *mad* 'ebrius esse') plus the suffix *cia*. Manx *meshoy*.—*Ed.*

**MESS** ('fruit') quasi mos quia sitt [leg. fit] in ussu lignorum fructus.

Now *meas* fruit of tree.—O'D. *mes*, *Senchas Mór*, p. 124. In Welsh *mes* is 'acorns'.—*Ed.*

**MULLACH** i.e. mul-oach ['round-eared'] i.e. cluasach ('eared').

*Mil* O'Clery explains by *cruinniughadh* (W. *crynau*) and *mul-dorn* by *dorn cruinn* a round (clenched?) fist. An owl, perhaps.—*Ed.*

**MALA** ('eyebrow') i.e. moo allo oldas intedan ('greater its hair (a) than [that of] the forehead').

a fem. o- stem: also means 'brow of a hill'. Manx *molles*. The Bret. *mal-ven* 'eyelash', Mid. Br. *maluenn*, seems cognate.—*Ed.*

**MALLAND** i.e. na malach 7 fainne (b) oldas in mala fein ('of the eyebrow, and weaker (is it) than the brow itself').

See supra p. 107, where *malland* is explained as a *feith* or vein.—*Ed.*

**MUAD MULLAIGH** i.e. medon in *mullaigh* ('the middle of the summit').

So O'Clery: *Muadh* i.e. meadhón.—*Ed.*

**MELL** i.e. milliu de [leg. milliud é?] no millti.

This is obscure.—*Ed.* Here O'D thought it meant 'evil-eye'.—*Ed.*

**MUINE** i.e. munio i.e. daingnighim ('I fortify').

O'D explains *muine* as 'a brake', its present meaning. Here, however, it seems a verb with the vocalic termination above spoken of, and borrowed from the Latin *munio*.—*Ed.*

**MOLT** ('a wether') i.e. mo a ailt no a folt no a sult i.e. a feith ('greater its joints, or its wool, or its *sult* i.e. its fat').

acc. pl. *multu*, Broccán's hymn, l. 36: Manx *mohlt*, W. *mollt*, Corn. *mols*, Bret. *maout* 'mouton'. O'Clery explains *sult* by *dath* 'colour'.—*Ed.*

**METH** ('fat') i.e. mo a feith ('greater its fat').

**MAOTH** ('soft') mo is [leg. a] meth ('greater its fat').

So O'Davoren, p. 102: *maoth* i.e. boco no thraith no binn. O.Ir. *moith* = Lat. *mītis* from *meitis*, as *vīnum* from *veīnum*, *olīvōc*.—*Ed.*

**MAOTHAL** ('a cheese') i.e. maoth ('soft') 7 fuil ('and blood').

Occurs in lives of St. Kevin and St. Moling.—O'D. cf. *mar letk-maethail* infra s.v. *Prull*: *maothla* matha i.e. meas 7 toradh, O'Clery.—*Ed.*

**MASS** ('buttock') i.e. mo a fháss (c) ('greater its growth') i.e. mo tic ass ('more comes from it').

Enters largely into Irish topography: anglicized *maus*, *moss*, *maze*.—O'D.

**MENDAT** ('a residence', 'place') i.e. mían áit i.e. ait is mian la each ('a place which is desirable with every one').

O. Ir. *mennat*, dat. sg. *mennut*, Lib. Arm. 18 a. 1.—*Ed.* *meannad* i.e. ionad 'a place', O'Clery.—O'D.

(a) *lo*, Picot compares Skr. *lava* 'hair', 'wool'.—*Ed.* (b) compar. of *fann* = W. *gwan*.—*Ed.* (c) Ms. ass.—*Ed.*

**MIDACH** i. mo dechaib e no maith ech ('greatest of steeds he or a good steed').  
Perhaps a stallion. O'D translates 'he observes (*dechaid*) or observes well'.—*Ed.*

**MUINTER** ('a family') i. muin toir i. main toirithnech do neoch ('a relieving wealth to one').

*muinter, montar* gen. *muintire* 'familia', *muinter* (gen. *muintir?*) 'famulus'; *muinter* gen. *muintire* (in *cét-muinter*, *Senchas móir*, pp. 40, 232) 'famula' are all from a verb = Bret. *monet* 'to go', Corn. *mones*, W. *myned*, Lat. *minere* in *eminere, prominere*. So ἀμφίπολος and *parichádra* are from a root signifying 'to go'. So, too, Ir. *tim-thir-echt* 'ministratio' the root TAR, Skr. *tri*.—*Ed.*

**MIAS** ('dish') i. mo is fos i.

O'Clery explains *mias* by *altóir* 'altar', and quotes the old prophecy *Ticfa tailcenn*, etc., a *mias* in *iarthair a thige*: v. *supra s. v. Cernine*. Latin *mensa*, Goth. *mēs*. W. *mwys* is 'a basket'.—Corn. *muis, moy* 'a table'.—*Ed.*

**MECON** ('root') i. mo ciness as ('more that springs from it').

*in mecum* (gl. *radicem*) Milan. *mecon* i. *buna(dh)* O'Davoren p. 106: *co as-mecnugur-sa* (gl. *ut eradicem*) Z. 756.—*Ed.*

**MENG** ('guile') i. mi-eng i. droch-eng nuim i. drochenech ('evil honour').

*Meang* i. *cealg*, O'Clery: v. *supra s. v. Garmann* etc., p. 90.—*Ed.*

**MONG** ('hair') i. mo a ong ('greater its *ong*') i. a *fochaidhe* ('its tribulation' (a)) i. *maile no leithe no cutam forathi* ('baldness, or greyness, or falling which happens to it').

W. *mung* 'a mane'; *Beitr. II. 176*. Br. *mae*. O'D supposed *mong* to be an old man.—*Ed.*

**MANG** ('a fawn') i. mo is *seng* i. *luainthi mang ina mathair* ('swifter is a *mang* than its dam') i. *derb*.

*mang* i. *gamhain fiadha* ('the deer's calf') O'Clery.—O'D.

**MUIT** ('dumb') quasi *mutus* i. *amlabair* ('speechless').  
see *Onmit* infra, p. 132.—*Ed.*

**MAIDE** ('a stick') i. mo a *faide quam a lethat* ('greater its length *quam* its breadth') no *mō uaid é* ('or greater from thee is it').

**MORT** i. mi ait.

*Moid* is now 'oath' or 'vow'.—O'D.

**MISCOAIS** ('hatred') i. mo is *cais í* ('greater is its *cais*') i. *casus tuitim* ('a fall') no *mo a scis neich oca deicsin* ('or greater the distress of one on seeing it').  
*miscais* *odium*, Z. 749, *miscech* (gl. *exosus*) ib.—See *miscaisne* *supra s. v. Cuis*.—*Ed.*

**MUN** (leg. *mún* 'urine') i. *moo is en* ('greater is water') no *quasi min a verbo mingo latine*.

**MÍR** ('a bit') quasi *mur a nomine mursum* (b) latine.

*Mír méine* 'a bit which a pregnant woman longs for', O'Don. Supp. *coin-mir* (gl. *offam*) Z. 25. Manx *meer*.—*Ed.* cf. *μετρω*.—O'D.

(a) 'Sickness'.—O'D.

(b) i.e. *moresum*.—*Ed.*

**MAT** .i. lamh ('a hand') unde indmat .i. ind na lam negar and indlat imorro .i. lat .i. traig ('foot') indlat don chois din ar is [ind] don chois in trache [*sic!*] et a latitudine dicitur.

See this supra p. 109.—*Ed.*

**MUALACH** [leg. *Mullach*?] .i. sescend .i. seiscend ('a marsh') ut dicitur [leg. dixit] rechtgal (a) 6 siadhail ('as said Rechtghal O'Shiel').

Slicht a dagai tria each mualach	'The track of his two spears
cuanach [leg. cullach] flescach	through each marsh
ferach (b)	A hero youthful, <i>férach</i> (?)
amail carr a tabair lamhach	As a car wherein <i>lamhach</i> (?) is
tria condall fand ferach.	borne (c)

Through stubble weak, slanting (d).

In H. 3. 18, p. 636 col. 3, this article stands thus: Maullach .i. seis .i. seiscenn, ut dixit úa siagail ag tothlugud cairr ('asking for a car') Slicht a daghac tre each mualach Cullach (i. loech 'hero' Egerton 1782, p. 26) flescach ferach Amail charr ambar lamhach Tre condull fann ferach.—And so, nearly, in H. 3. 18, p. 72. col. 2, where the leading word is written *Muldach*.—*Ed.*

**MUADH** .i. uasal no airmidnech ('noble or venerable').

So in H. 3. 18, p. 636, col. 3: *muad* .i. uasal no airmidin.—*Ed.* So O'Clery: Muadh .i. uasal. Muadh .i. maith ('good').—O'D.

**MIDLACH** .i. medonlax ('middle-lax') .i. lethlax ('half-lax').

So in H. 3. 18, p. 636, col. 3. 'An effeminate person not fit for war,' 'coward'.—O'D. *midlach* occurs apparently as an explanation of *druth*, infra, s.v. *Orc Tréith*.—*Ed.*

**MAIRBILL** .i. maris bellum .i. cath no imecla ('a battle or terrible').

So in H. 3. 18, p. 636, col. 3. *Mairbill* is probably a derivative from *marb* 'mortuus'; see Zeuss. 304, 731, 788.—*Ed.*

**MEN** [leg. *mén*] .i. bel ('mouth') ut dictum est

Coicni ger gonus daine	A sharp spear which wounds men
ni frithit maine mara	(Great treasures do not profit (e))
mairg troich tar roi réna [ms. rema]	Alas for a coward (f) on a field of spears (g)!
atchi mena mac snama	He sees the mouths of sons of crawling (h)

*mén* = W. *min* 'lip or mouth in poetical language'.—*Ed.* O'Clery has *mén* .i. *bél* ('mouth'), *mén mara* .i. *bél na mara* ('mouth of the sea').—O'D.

**MEISI** .i. urtroighe ('phantoms') ut est sliab mis [i. sliab meissi .i.] dona hurtroighib rodolba banba [i. ben maic cermata] do macaib miled ('Sliabh Mis from the phantoms that Banba, [wife of the son of Cermait,] formed for Miled's sons').

(e) Ms. *resgal*. (b) 'Indented, watery, grassy,' O'D. *cullach* a boar in H. 3. 18, p. 636.—*Ed.*

(c) 'As a shaft which is brought to shoot' O'D. (d) 'Of grass'.—O'D. but *ferach* here seems for *farach* = W. *grassy*.—*Ed.*

(e) 'Is not the finding of great wealth'.—O'D. but cf. *frith* .i. *edass*, O'Clery, *Gaelic frith* 'luxurium'.—*Ed.*

(f) 'Who is disabled'.—O'D. But cf. *troich* 'dwarf' 'coward'.—*Ed.*

(g) O'D reads *reana* which rhymes with *ména*: *reana* is the reading of H. 3. 18, p. 633. col. 3.—*Ed.*

(h) 'of crawling men'.—O'D. but if *endis* here means 'crawling' does not the poet refer to worms?—*Ed.*

*meisi* i. dealbha siabhairthe mar do bheidís cuirp do eireochadh as úir ('phantastical shapes, such as bodies that would rise from a grave') O'Clery.—O'D. *Meisi* is glossed infra by *siabra*.—*Ed.*

**MAIDINN** i. imairec ('a battle') ut est cuach diarmada do breg barainn brath dorair dia memdatar maidind ('Diarmaid's onset for a false blow, a judgment of strife for which they broke—*memdatar* for *me-madatar*—a battle').

O'D translates 'the cup of D. for its lying poem of praise, a word of contention for which battles were broken'. But cf. *coach* supra p. 46 and *barann* i. *béim*, O'Clery.—*Ed.*

**MEISI** i. cuimgech ('able').

O'D renders this by 'narrowness', 'straitness', but in his suppt. to O'Reilly s. v. *meise*, he seems to regard *cuimgech* (=O. Ir. *cuimcech*) as 'able' (cf. *cuimcither* 'is able' *Senchas Mór* p. 40. *cumaco* 'power') and cites from a ms. *is meisce torad a dá lám do chor don eglais* 'he is able to give the fruit of his two hands to the Church'.—O'Davoren p. 106 has also *Meisi* i. cuimgech and cites (from the Brehon laws?) *ar ní meisí* *fiath doniupra feisti de*, which I cannot translate. *Aes nad meisí* 'people not able' occurs in *Senchas Mór*, p. 242, and in H. 3. 18, p. 636, col. 4. *meisi* is glossed by *tualuing*.—*Ed.*

**MEM** i. poc ('a kiss').

*Meam* i. *póg*, O'Clery.—O'D. *memn* i. poc, H. 3. 18. p. 636, col. 4. So O'Davoren p. 104, who cites a *mem a meblugud* ('disgracing') i. *veste elevata*.—*Ed.*

**MELI** i. cop cailli ('a woman's hood', 'a coif').

*Mele* i. cop-chaille calladha no bréide bida ar cheannaibh ban ('caps or coverings that are on women's heads'), O'Clery.—O'D. O'Clery also has *Mele* i. *drochlaoch* 'a bad hero', 'coward?' which is probably the same word in a secondary signification. W. *moled*.—*Ed.*

**MEISI** i. siabra ('an apparition').

v. supra p. 119.—*Ed.*

**MAGAR** i. miniasc ('a small fish').

Gen. sg. *magair*. The dat. sg. *magur* occurs infra, s.v. *Orc tréith*.—*Maghar* i. miniasg, O'Clery. *Maighre* i. *bradan* ('salmon') ib.—*Ed.*

**MAN** i. lam ('hand') mane a remm ('its genitive (is) *mane*' (a)).

v. supra p. 108: *man* i. *lamh*, O'Clery.—*Ed.*

**MUT** i. gach ngerr ('everything short').

*Mut* i. *cach ngéarr*, H. 3. 18. p. 636, col. 4. Manx *mut* 'any short thing'.—*Ed.*

**MUAD** i. egusc ('form or face').

So O'Clery: *muadh* i. *égcosc* i. *dealbh* no *cuma*, O'Clery. *Moadh* i. *écosc*, H. 3. 18. p. 636, col. 4.—*Ed.*

(a) O'D makes this a separate article, and translates "mane i.e. reckoning"; but the phrase is of common occurrence in glossaries. Thus *buil* is said to be the *reim* of *bol*, *tellrach* the *reim* of *tellor*, *tréith* and *tréithan* are said to be the *reims* of *triath*, etc.—*Ed.*

## UNDECIMA LITTERA.

**NIAE** [*Nia* B] a sister's son, ut Cúchulainn dixit prophetans de Christi adventu  
(a) i.e. the *niae* of man will come *ipaeç móisi* [?] i.e. The sister's son of man will come, et ipse est Jesus; et alii dicunt that Cúchulainn believed thenceforward.

*Nia* i.e. mac seathair, O'Clery.—O'D. Probably=W. *nai*, Corn. *noi* (gl. *nepos*).—*Ed.*

**NEMNUALL**: this is a noun that is greatest of the nouns of the world, i.e., heaven—acclamation of celebrating the mass there. *Nem-nuall* the acclamation (*nuall*) of the men of heaven (*nem*) at it.

So O'Clery: *Neamhnall* i.e. nuall bfeair nimhe no cantaireachd denma an airinn.—O'D.

**NINUS** i.e. *nin-fhos* i.e. a wave (*nin*) that got an abode (*fos*) (b), i.e. a wave that came from the sea from the west, and went into the air until it arrived in that country, and made a well thereout. Inde dicitur *Corcomodruad Ninus* [*Corcomodruad Ninuss* B].

The name of a well said to have been formed by a wave on the Great Isle of Arran, in the Bay of Galway, which in the time of S. Eudeus was inhabited by pagans of the Corca Modruadh, an ancient sept seated in the baronies of Corcomroe and Burren in the Co. of Clare. For an account of a moving cloud not unlike this, see life of Mochua, chapters 5 and 8 in Colgan's *Acta Sanctorum*, 30th March.—O'D.

**NEMETH** ['a chapel'] i.e. *nem-iath* ['heaven-land'] i.e. what is the right of the Church.

So O'Clery: *talamh as dliughthioch d'englaic* 'land which is due to a church'.—O'D. *nemed* (gl. *sanctum*) Z. 11, Gaulish *nemeton*, *vernemelis* (gl. *fanum ingens*). Probably from the root **NAM** (whence *νέμω*, *νέμος*, Lat. *nemus*) as *τέμενος* from the root **TAM**, whence *τέμνω*.—*Ed.*

**NEMAITII** ('sharp poison') i.e. what is the right of soldiers.

**NEMPHUATH** ('poison-terror') i.e. what is the right of poets.

This and *Nemaith* seem mere fictitious words like *nem-aod*, *nem-mod*, *nem-od* and *nem-shulh*.—*Ed.*

(a) B translates: *ag tarngair geine crist* 'prophesying Christ's birth'.—*Ed.*

(b) *nín rogab fos* B. O'D translates *fos* by 'burst'.—*Ed.*

NEIT [Neid B] i.e. a god of battle with the pagans of the Gael. *Nemon* *uxor illius* [*a ben sin* B].

*Ned* i. dia catha, O'Davoren. *Neid* i. cath 'battle', O'Clery, i. guin 'a wound' *ib.* and, see *cul* supra p. 39.—*Ed.*

NAC ('no') quasi *nec* i.e. *nech occ* : inde dicitur *nicc occ* or *ning occ* ('not young?') *naco* i. non, O'Davoren, p. 107 : *naice* (gl. non!) Z. 70. W. *nag*.—*Ed.*

NITH i.e. mortal wounding of a man.

So O'Clery.—O'D. *nith* gl. *confliucht*, O'D's suppt. arm fri *nith* 'a weapon for battle' *Senchas Mór*, p. 122. cf. perhaps, W. *naid* 'a jump', Bret. *nijal* 'to fly'.—*Ed.*

NER i. a wild boar, ut est in the *Aisi* : 'Fail neir net grib gradraigthi' 'A wild boar's lair, a nest of a ..... griffin'.

*near* i. toro allaid, O'Clery.—O'D. cf. Skr. *narya* 'manly', Sabine *nero* 'strong'. O'D renders *aisti* by 'epigrams' *sed qu.* *Fail* in the quotation (which is from B) = *soil* in *mucc-foil* (gl. hara) root *VAL*, *vri* 'tegere', 'circum dare': *grib* (= *grippi* A) gen. sg. of *gríbh* 'a griffin', which occurs infra s. v. *Prúll*, and is borrowed, (like W. *gruff*, Fr. *griffon*, Ital. *griffo*, *grifone*, Germ. *greif*) from Lat. *griffus*. In a poem published by Sir W. Wilde in the Proceedings of the R. I. A., describing the ransom (two of every wild animal in Ireland) which Cailte mac Ronain brought to liberate his foster-brother Finn mac Cumhaill, occurs the line *is in gríbh ingneach inard* 'and the griffin, taloned, tall'. And in O'Mulconry's Glossary (II. 2. 16) we find *gríf a grífe* i. *quadrupess pennata*. *Gradaigthe* O'D translates by 'fierce', *sed qu.*—*Ed.*

NOE i.e. a human being, inde dicitur *dia ndamas noe for thir* (a) 'if thou sufferest anyone on (the) land'.

*nae* i. *duine*, O'Clery.—O'D. cf. perhaps Gr. *value*.—*Ed.*

NOES [Nos B] i. *nb-fhiss* (b) i.e. knowledge of nine persons, i.e. three kings and three saints and three sages (c), i.e. a sage of poetry, and a sage of literature, and a sage of the language of the Feni. All these were composing the *Senchas Már* : inde dicitur :—

Lóiguire, Core, Daire the firm,  
Patrick, Benén, Cairnech the just,  
Ross, Dubthach, Fergus with goodness,  
Nine props; these, of (the) *Senchas Már*.

See *Senchas Mór* (Dublin, 1865) p. 16.—*Nós* i. *naoi-fhios* i. *fios naonbhair*, etc. O'Clery: *isin cétna nous* for *n-érenn* 'in the first law (?) of the men of Ireland', *Senchas Mór*, p. 12. Manx *noash* 'custom'.—*Ed.*

NIMB i.e. a drop, ab eo quod est *nimbus* : inde dicitur in the *Bretha Nemed*

Oengus *foiblib imais aricht*  
*roloisceeth a leth fomimib nimbl(d)*.

"Oengus by sparks of knowledge ..... (?)

Half of him was burnt under skies of drops.

O'D renders *imais aricht* by 'of inspiration', mere guesswork : *imais* (for *imbais* P) may be the gen. sg. of *imbas*; supra s. vv. *Buas* and *Imbas forosnai*. *Nimb* (i. nell 'cloud' no braen 'drop', O'Davoren) may possibly be cognate with Skr. *nabhas* 'aqua'

(a) This is the reading of B.—O'D translates 'if a man was permitted on the land'.—*Ed.*

(b) *Noe, fess* B.—*Ed.* (c) 'Chief poets'.—O'D. (d) The second line is from B.—*Ed.*

νεφος, *ni-m-bus* 'rainstorm', 'raincloud', Ohg. *nib-ul*.—*Ed.* *Nim* i. *brón*. *nim* *cruinnic a ngion goa* i. *brón do dhrucht a mbeol na fairge* ['a drop of dew in the mouth of the sea'] O'Clery.—O'D.

NAIRNE i.e. purity; or *nairne* as if it were *naire*. This is ancient language, and the *naire* is the same as if *écin* were said in the common language to-day in West Munster *maxime*. Inde dixit the poet: "Is there aught (a) that is pleasing to thee"? "There is, *naire*", says he who is interrogated, i.e. "There is, indeed", says he.

*naire* i. *glan* ('pure'), *nairne* i. *deimhin* ('indeed') O'Clery.—O'D.

NITH i.e. the mortal wounding of a man, *ut est Nie* he that inflicts it. *Nethes*, also i.e. a man's wounding, *ut est ní hidnae nethes nemthigetar* 'not a weapon that flies(?) that is dignified'.

B has *ni kidna nethes nemtegar*. O'D, taking *nethes* to be a verb, translates: 'It is not the arms that kill that are sanctified'. But O'Clery explains *iodhna* by *steacha* ('spears') *no arm* ('arms') and *neathas* by *guin duine*. *Nith* occurs supra p. 122. *Nie* (gen. *niad*, Broccán's hymn l. 71 and infra s. v. *Nia* p. 125) is written *nia* by O'Clery and explained *treinfhear* 'champion'.—*Ed.*

DRS-  
NESCOIT ('a boil') i.e. This is a story of the Gael. When (the) battle of Moytura was being fought Goibniu (the) Smith was in the forge making the weapons for the Tuatha Dé Danann, and Luchtine (the) Carpenter was making the shafts for the spears, and Creidne (the) Brazier, was making rivets for the same spears. *Dicunt autem Scoti* that Goibniu the Smith *faciebat hastas* by three actions, and the last action was the finish (b). Then Luchtine made the shafts by three cuts and the last cut was the finish. *Sic et Creidne faciebat* the rivets. Goibniu used to fling the spearheads from the tongs, and they used to stick in the jamb. Luchtine used to cast the shafts after them, and (this) was enough to insert (c) [?] them. Creidne used to fling the rivets from the jaws (d) of the tongs, and (this) was enough to insert (b) [?] them. Now while Goibniu was at this thing, a crime is charged against his wife. It was seen (e) in him then that the story was grievous to him, and he grew jealous thereat. This is what he does. There was a pole in his hand when he heard the story: *Ness* was its name, and it is about it the furnace of clay (f) is made; and he sings spells over this pole, and to every man who came to him he gave a blow of this pole (g). Then if the man escaped (h) a lump full of gory liquid and matter was raised upon him, and the man was burned like fire, for the form of the pole called *Ness* was on the lump, and therefore was it named *Nescoit* from that name, *Ness* then i.e. a swelling and *scoit* 'liquid'. *Ness* also means four things: *ness* ['weasel'] the name of the animal: *ness* a name

(a) *I n fil ni*.—B. (b) 'three offers [gresa, gres] 'any artificial work in executing which trade or art is required'.—O'D. *Supp.* to O'R., and by the last it was completed'.—O'D. *Neth* is glossed by *alcmain* 'smooth' in O'Davoren p. 93.—*Ed.*

(c) 'adjust'.—O'D. (d) 'top'.—O'R. (e) 'This was made known'.—O'D.  
(f) *criad*: 'of ore'.—O'D. But *cri*, gen. *criad*, is the W. *pry*.—*Ed.*

(g) B has: *dobeirth fuasmed don crann-sin*.—*Ed.* (h) 'survived'.—O'D.

for a pole: *ness* nomen for a furnace [?] as said a certain smith's wife, who made an elegy for her husband, *dicens*—

It is grievous to me to look at him (*a*):

The red (flame) of his furnace (*b*) grows to the roof :

Sweet were the murmurs that his two bellows

Used to chant to the hole of his furnace.

Et aliis dixit :—

A marriageable woman without a husband.

A fire with fervency (*c*).

Guaile's enemy was Naise's wife :

From her is the name *Urnaise*.

*Nes* is also a name for a blow and for a wound, ut est in the *Senchas Már* :

From grains (proceed) every measurement,

From (the) Feine every law,

From treasures every appraisement,

From the fines for a man's body,

Though many are his wounds,

The *ness* was elevated (*d*),

i.e. according to the dignity of the spot in the person on whom the wound is inflicted. By it then is his eric: i.e. *verbi gratia*, if the outrage is inflicted on a face, or on a forehead, or on a chin, the eric is greater, as is in the *Senchas Már*: if the blemish is under raiment, it is less, etc.

*Nes* i. aurnisi criadh, lege sanais cormaic. 7 rl. *Nes* i. crécht. *Ness* i. animal, H. 3. 18. p. 637, col. 2. *Neas* i. creacht, O'Davoren, p. 108.—*Ed.* *Neascoid* [Manx *askaid*] is still the common word for a boil. The site of the battle of Magh Tuireadh marked by extensive sepulchral monuments is still pointed out in the parish of Cong, barony of Kilmaine and county of Mayo. An account of this battle (fought between the Fir-Bolg and the Tuatha Dé Danann A. D. 630) is preserved in Harl. 432. Plut. xlvi E fol. 52 a. There is another Magh Tuireadh in the parish of Kilmacatranny, barony of Tirerrill and county of Sligo, where also a battle was fought A. M. 3330 between the Tuatha Dé Danann and the Fomorians.—O'D.

### Additional Articles from B.

**NET** ('strength') quasi virt a virtute.

Gaulish *nerto*, Manx *niart*, W. and Corn. *nerth*, Bret. *nerz*, *ners*; à-viñp, Skr. nri 'man,' Sab. *noro* 'fortis'—*Ed.*

**NET** ('nest') a nido latine.

Now *nead*, W. *nyth*.—O'D. Corn. *neid* (leg. *neith*) Bret. *noiz*, Manx *edd*. The Celtic words have clearly nothing to do with the Latin *nidus* for *nisdus*. Rather cf. *neorrta*.—*Ed.*

(a) 'It was grievous to me to part with him'.—O'D.

(b) 'ants' 'from below', O'D.; but this would be *ants* and would not rhyme.—*Ed.*

(c) 'The fire doth burn her'—O'D.

(d) 'From the Feine all increase of wealth. In the eric for a man's body, though many are his wounds, the *ness* wound is graduated'—O'D. *rohainriged* i.e. 'was elevated': A, corruptly, *rohainriged*.—*Ed.*

**NIA** i. trenfer ('a champion'), unde *nasc niad* ('a champion's bracelet').

Eochaidh Cennselach was expelled from Tara, because he had not a *nasc niad* on his arm.—O'D.

**NOD** i. a nota i. singnum (a) i. *failsiugnd* neich ('manifesting one') unde dicitur Notal [notable?] i. not uaille i. comartha uaille hé ('it is a sign of pride').

O'Clery has *nodh* i. oirdheirc. In H. 3. 18, p. 77, col. 1, the word is *Not*: *not inchoisc* (gl. nota elementi) Z. 1011: W. *nód* 'token', 'mark', *nodawl* 'marked', 'notable'.—Ed.

**NASC** ('ring') quasi *nex onni* as néxo i. imnaiscim ('from *nexo* i.e. I bind').

Now 'a tie'.—O'D. v. *Au-nasc* and *Nia* supra. *Nasc* seems by metathesis for *nacs* = Lat. *nexus*. A rare form of the cognate verb *nascaim*—*ar-ob-roi-nasc* ('for I have bound you' (b))—occurs in Z. 780. The root is NAK in Lat. *nec-tere*, which seems quite distinct from Skr. *nah* from NADII.—Ed.

**NAMA** ('enemy') non *ama* non *amat*.

*náma* gen. *nímat*, at ant-steam, is probably cognate with Goth. *niman* 'nimen', to *nim*, stem *NAM*, whence Ohg. *náma* 'privatio', 'rapina'.—Ed.

**NATHIAN** i. ordeirc ('illustrious').

*nathan* i. oirdheire, O'Clery.—O'D.

**NATH** ainm coiteend dona huilib aistib eicsib ('a general name for all poetical compositions') unde dicitur *nathan* quasi *nath* in aon ind *ollaman* ('the only poem of the ollamh').

See *Deach* and *Dairfíne* supra: *nath* also occurs in Broccán's hymn, l. 94: *taithmet fadat ferr eoch nath* 'commemoration of God is better than every *nuth*'.—Ed. *Nath* i. aside no caladhain molta 'panegyric', O'Rody.—O'D.

**NARE** i. na réib bis i. in ruidiud tie isin gruaid 7 is dosin is nomen *naire* Feile imorro ainm don einech bunaid ('*Náire* 'shame' i.e. in [its] streaks [?] it is i.e. the blush comes in the cheek, and to this is the nomen *naire*. But *féile* is a name for the family honour (c).

*naire* i. *glan* 'pure' O'Clery: *aitiro aslui feile* is said to be 'a hostage who violates honour', *Senchus Mór*, p. 214: *feile* is from *fial* (i. *naireach*, O'Reilly) = W. *gwyl* 'modest', 'bashful'. *Féile* (also with long e) is now 'hospitality', 'generosity'.—Ed.

**NATHIR** ('serpent') quasi *noithir* ('it is noted') i. *erdarcaigthir ar a hole* ('it is conspicuous for its evil') no quasi *athir* i. *aith air* no *nader acher donaidm a herre* ('sharpness on it or a sharp adder for knotting (*snáidm*) its tail' (err)).

The MS. hero is corrupt: it seems *no na derach ertonaídma herre*. *Nathir* gen. *nathrach* = Lat. *natrix*.—Ed. W. *neidr*.—O'D. A. S. *nädre*, Eng. *adder*.—Ed.

**NAI** ('a ship') a nave dicitur.

Here *v* has been lost between vowels; the gen. *naus* occurs in Adamnán's Life of Columba. The Irish word, an *i*-stem, is nearer to *návis* than to *rauc* or Skr. *náus*.—Ed. *Naoi*, *Noi*, O'Clery.—O'D.

(a) So we find in Irish Latinity *ingnis*, *lingnum*, *re cognitio* and, in the Pictish Chronicle, *stangna*.—Ed.

(b) cf. *ad-ro-e-tack* 'I have brought', Sanctain's hymn, 20: *for-roi-chan-eu* 'I have taught', Z. 112.—Ed.

(c) 'Natural modesty'.—O'D.

NAISCU [leg. *naisciu?*] i. nescu ('eel?') i. delidind fil i. inne isen nescu den [i.] en uisce hé ('there is a reversal, i.e. of that which is *én* : *n-escu*, i.e. bird (*én*) of water (*uisce*) is it').

Now *eascu* or *easgan*.—O'D. Manx *astan*. Note the loss of initial *n*, as to which see *Ness* infra, and cf. Breton *Ormandi* 'Normandy', English *adder*, *apron*.—Ed.

NENAID ('nettles') quasi non fid hi acht lus ('not wood is it but a herb') no is cendfocras uil and ('or it is a mutation that is there') i. teine faid i. faid in tened bis aicce ('the heat of the fire that is in it')

*Neanaid* i. *neantóg*, O'Clery.—O'D. reduplicated, cognate with A. S. *net-ele*.—Ed.

NESS i. anmanda ('an animal') i. ni fois ('not rest' (a)) acht utmall ('but unquiet')

*Ness* (gl. *mustella*, *mus longa*) Z. 60.—Ed. Now *eas*, *easóg*.—O'D. Manx *assag*.—Ed.

NEL (leg. *nél* 'a cloud') quasi vel a nomine velum ar is fial é etruinde 7 grian ('for it is a veil between us and the sun').

immon rig úas *nélaib* ('around the King above clouds') *Féliye*, Prologue, 22. Manx *niaul*, W. *niwl* 'mist'.—Ed.

NEM ('heaven') i. nemo vidit oculis.

W. and Corn. *nef*. Br. *énv*. The Old Welsh form seems in *uuc nem is nem* ('above heaven, below heaven?') *Juvencus* p. 1, line 9.—Ed.

NEIM ('poison') i. hé-sim ni deog hi ('not drink is it') ar sim dicitur deogh ('for sim dicitur drink').

ar *neim*, ar loscud etc. Patrick's hymn. Manx *nieu*. As to *sim* v. supra p. 71.—Ed.

NOIN anna ('a small ring' (b)).

ánuo (gl. *anellus*) Z. 282. now *f-dinne* with prosthetic *f*.—Ed.

NONBAR ('nine persons') a nomine novim.

Still the common word for 'nine persons'—O'D. See *nónbur dibercach*, Broccán's hymn, 65, luid Patricc iarom for muir, *nonbar* i lin, Trip. Life, 2 n. 1; and see infra s.v. *Orc treith* for another instance of the word in the dat. pl. *nonbaruib* leg. *nónbaraib*, *nónvaraib*.—Ed.

NUS ('biestings') quasi novus.

Still living. Hence *gruth nus* 'curls of biestings'.—O'D. Manx *groo-noays*.—Ed.

NUA ('new') quasi nova.

W. *newydd*, Goth. *niujis*. *Novus réfoc*, Skr. *nava* are in form = the O. Ir. conjunction *nco* 'and'.—Ed.

NIN i. liter ('a letter') ut dicitur dar ninu Nede.

The name for the letter *n* in the *Uraicephkt*. Said to denote the *uinsen* or ashtree.—O'D. O'Davoren has *Nin* i. letir no oghum no fren (?) oghuim. In Old-Welsh *nihn* (wrongly printed by Zeuss *nylin*) is the name for *n*.—Ed.

NEN i. tonn ('a wave') ut dicitur reim nena i. dar na tonna ('over the waves') O'Clery has *nion* i. *tonn*.—O'D. v. supra s.v. *Ninus*.—Ed.

(a) 'slow'.—O'D.

(b) 'riches'.—O'D.

## DUODECIMA LITTERA.

OLLAMH [*Olldam* B] i.e. *oll a damh* 'great his retinue', twenty-four. *Ollamh* i.e. *oll a uaim* 'great his cavern', as it is difficult to destroy a cavern that is in a cliff, *sic* it is difficult to attack the poetry and learning of the *ollamh*. *Ollamh* also i.e. *oll eimh* i.e. great to expound i.e. he expounds and solves questions (a)

For 'xx. iii'. B has *cethrar ar fichtit* '24 persons'. B inserts a third etymology: *oll di em* i.e. *is oll innt ditness* i.e. *cethrar ar fichtit* 'great is that which protects (him) i.e. 24 persons'.—*Ed.*

*Ollamh* [gen. *ollamhan*] signifies a chief professor of any science [cf. *ollamh* breitheman, O'Don. suppt.] but particularly a chief poet. It appears from a story about Mac Ling, chief poet to Brian Boromhe, that the *Ollamh* had power of life and death over his 24 attendants.—O'D. He had seven times fifty stories, *Senchas Mór*, p. 44, and the *ollamh* *file* had to compose a quatrain extemporaneously after his appointment by a king of territories, *ibid.* p. 42.—*Ed.*

ÓI i.e. a sheep, inde dicitur *óisc* i.e. *ói gheisce*, a dry ewe, *Óimelc* ('beginning of spring') i.e. *ói-melg* 'ewe-milk', i.e. that is the time that sheep's milk comes: *melg*, i.e. milk, because it is milked (*blegar*).

*ói* (ui, O'Davoren p. 124) = Lat. *Umbr. ovis*, *ovic*, Skr. and Lith. *avi-s*: A.S. *car*, Eng. *ewe*.—*Ed.* *Oisc* or *foisg* is still the common word for a young ewe before she has a lamb.—O'D. In the Highlands *óisig* is a year-old ewe.—*Ed.* *Seisc* (now *seasg*) = W. *hysp*, Bret. *hesk*, *hesp* = Lat. *siccus* for *siscus*, Zend *huska*, Skr. *gushka* for *sushka*.—*Ed.*

ÓEN ('one') quasi *un* ab eo quod est *unus*.

W. Corn. Bret. *un* from *oino*, as the classical Lat. *unus* from O. Lat. *oinos* (cf. Gr. *oīnū* 'unity'), Goth. *ains* (= *ainas*), O. Slav. *inū* — all (like Skr. *ena* 'this') from the pronominal root I.—*Ed.* Now *aon*, in compounds *én*, e.g. *énni* 'one thing'.—O'D.

ÓENACII ('an assembly'), i.e. *úne each* 'contention [?] of horses'.

B has *ainc ech*, which may be rendered either by 'delightfulness of horses' (*áine* i.e. *aibnius*) or 'swiftness of horses' (*ainc* i.e. *luas no déine*, O'Clery). *Oinach*, or *Oenach* gen. *oenaig* n. is probably, like *oénán*, *oentaigim*, a derivative from *óen*, 'one'. Its

(a) 'and solve difficulties'.—O'D.

meaning in Old Irish appears from the glosses, *óinach* (gl. *theatrum*) Lib. Armach. 183b, *aenach* (gl. *agon*) Gildas No. 45, *aenachdu* (gl. *agonithetas*) *ibid.* to have been a solemn assembly (*πανήγυρις*) at which games were held.—*Ed.* *Aonach* i.e. ait each i.e. ait a mbi marcaigheacht go hán no go haoibhinn 'a circus of horses where there is pleasant or delightful horsemanship', O'Clery. Now means a fair, [and so apparently *infra* s. v. *Orc tréisk*] but in ancient times apparently a public meeting at which horse-races and other public sports were carried on: such was Oenach Tailten in Meath, and Oenach Colmáin in Magh Life in Leinster. The modern horse-races of the Curragh of Kildare (*Cuirreach Líphi*) are a continuation of *Oenach Colmáin*.—O'D.

OETH i.e. an oath (*luige*) or perjury (*a*).

O. W. *an-utonou* (gl. *perjuria*) with the usual change of *oi* to *u*, Goth. *diths*, Eng. *oath*. *Luige* is = W. *llw*, Bret. *lē*. Both words occur in O'Davoren s. v. *Ardmes*; *ní forteisi aeth óinuir* (b) *ardmes* *slimile n-éirenn* ('not stronger than an oath of one man is a surmise of (the) many thousands of Ireland') i.e. *ni treisi toimdin a sochaide oldass luige n-nonfir* ('not stronger is a conjecture of her multitudes than an oath of one man').—*Ed.* O'Clery has *aeth* i.e. *mionn* 'oath'.—O'D.

OAR i.e. a voice or call.

*ὅρος* (from *όφαρος*?) 'discourse', 'chat' is perhaps the same word. *Oar* also occurs in O'Clery's Glossary, but I have never met it elsewhere. So *blór* 'noise' (O'Dav.) seems = *φλύαρος*?—*Ed.*

OECH i.e. an enemy.

This occurs spelt *Aech*, supra s. v. *Aithech*. It has possibly lost the initial *p*, and, if so, may be equated with A.S. *fah* 'inimicus,' 'infestus'.—*Ed.*

ORB nomen viri, a quo *Orbraige*.

Orbh was the ancestor of the people called *Orbhraige*, who were descended from Fereidhech, son of Fergus mac Roigh, king of Ulster in the first century (c). They were seated in and gave their name to the barony of Orrery in the co. Cork.—O'D. *Orbh*, i.e. *Orv*, is perhaps from the same root as the Skr. *arvan* 'horse'. The *raige* may be = A.S. *rige* in *sudh-rige* etc.—*Ed.*

Og ('egg') quasi *ob* id est *ovum* i.e. egg.

*og* (gl. *ovum*) Z. 1020, W. *wy*, Corn. *uy*, Bret. *ui*, *u*, *uf* are connected with A.S. *āg*, pl. *āgru*, OHG. *ei*, pl. *sigir* and perhaps the modern Greek *άγγος*. The comparisons with *ōvum*, *ώvōv* seem to me very doubtful. The modern *obh*, Gael. *ubh* are probably borrowed from *ovum*.—*Ed.*

ORD ('order') i.e. ab *ordine*.

*Ord* i.e. *dliged*, O'Dav. p. 109: *int-órd* so 'hic ordo', Z. 666. W. *urdd*, Bret. *urz*.—*Ed.*

OLCHUBAR [*Olcobur* B.] i.e. 'ol-accobar, i.e. drunk is a desire with him. Or *ól* nomen liquoris normannica lingua est.

So O'Clery. *Olcobhar* was the proper name of a man.—O'D. cf. *Conchobhar*. The Norse word intended is *öl*.—*Ed.*

ORNN i.e. a plundering or slaughter (*d*).

*orn* i.e. *orgain* no *marbhadh* ('plundering or killing') O'Clery.—O'D. See above, s. v. *Ceithern*.—*Ed.*

(a) *Aithech* 'falsehood' O'D., but cf. *dithchechaib* (gl. *perjuris*) Z. 1045.—*Ed.*

(b) MS. *aonur*.

(c) See Dr. Ferguson's poem *The Abdication of Fergus Mac Roy*.—*Ed.*

(d) *orguin* 'devastation'.—O'D.

OM ('raw') i.e. of the food, Greek was corrupted there: *ωμόν* in the Greek, *cruor* [leg. crudum] Latine dicitur.

Manx *aw*: Skr. *āma-m*, Lat. *am-arum*.—*Ed.*

OPAIR ('work') i.e. *oper*, i.e. ab *operatione*.

Rather from *opera*.—*Ed.*: now *obair*, [Manx *obbyr*], Corn. and Bret. *ober*.—O'D.

ONG i.e. tribulation and chastisement (a). Inde dicitur, 'chastise thy son, O Fithal, till his tribulations follow (b)'. *Ong* i.e. a groan, ut est:—

Not the groan of one house henceforward (c):

Far from the graveyard is my broken house:

I am not a hero, but I am a poor maniac:

God has brought into little (d) my mind (e):

In H. 3. 18, p. 540, the verses are ascribed to Comgall of Benchor. *ong* i. brón no foghail 'sorrow or plunder'.—O'Clery: *ong* i. uch, *ib.* manico m'ong i. menice m' uch 'frequent my sigh', *ib.*.—O'D.

OROIT ['orate'] i.e. *orait* i.e. *oratio*.

B adds i. *airnaigthe* 'a prayer'.—O.W. *araut*.—*Ed.* This word occurs frequently in inscriptions on very ancient tombstones at Clonmacnois and other churches.—See O'Donovan's *Ir. Grammar*, pp. 43, 228, 398.—O'D. Of the 142 Clonmacnois inscriptions, of which I have copies, *oroit* appears on seven; *orit* on one (ORAIT AR CLE[MENT]) and the abbreviation *or.* on sixty-six. The form *orait* occurs in an inscription at Tempul Breccin, Ara Mór: ORAIT AR ANMAIN SEMBLAIN 'Pray for Semblan's soul.' That *orait* was borrowed from *orate* and not *oratio* is rendered probable by an inscription, of which I have a copy: ORA AR ANMIN AEDA 'orate for Aed's soul'.—*Ed.*

OSLUCUD ('opening') i.e. *uas-lecud* ('up-raising') i.e. raising up the door; or *oslucud*, i.e. *ais-lécud*, i.e. letting it back.

*ina oslucud* 'for opening it' (thy house), *Senchas Mór*, 162. Manx *f-osley*.—*Ed.*

OCHTACH ('ridgepole'?') i.e. *óg-thech*, the house (*tech*) is more perfect (*ógui-de*) from its being thereon.

See Story of Diarmait mao Cearbhaill, H. 2. 16, p. 870.—O'D.

ÓR ('gold') quasi *aur* ab *auro*.

ór is from *aurum* as *Pól* is from *Paulus*.—*Ed.* W. *aur*, Corn. *eur*, Br. *aour*.—O'D.

ORC TRÉITH, i.e. nomen for a king's son, *triath enim rex vocatur*, unde dixit poeta *Oinach n-wirc tréith* 'fair of a king's son', i.e. food and precious raiment, down and quilts, ale and flesh-meat, chessmen and chessboards, horses and chariots, greyhounds and playthings besides. Aliter, *orcc*, a name for a salmon, unde dixit Lomna the Fool's head, after it had been cut off from him, i.e. "a speckled, whitebellied salmon (*orc*) that bursts with small fish under seas ..... thou hast shared a share that is not right, Coirpre (f")! Thus, then, this happened to him. Finn hua Baiscni

(a) *sochaid* ? *ross* 'disease and restraint'.—O'D. (b) 'until his disease is checked'.—O'D.

(c) 'My groan is not the groan of one house alone'.—O'D. (d) *i cert*, cf. *ceart* i. *deag*.—O'Clery.

(e) 'It is God that drove from its rectitude my intellect'.—O'D. (f) 'that swells from small fish under the waters. I speak not. I am not a country sow of a hog which voids much mast. I say that Coirpre has made an unjust division'.—O'D.

So O'Clery: *Parn* i.e. miol mór bhios isin bfairge. *Bloach* i.e. miol mór no bleidh mhiol mara.—O'D. Probably, like M. Br. *balen*, borrowed from *balaena*.—*Ed.*

**PUINGCNE** i.e. that is a scruple (*screpall*) of the notched beam, i.e. the scruple of the Gael i.e. *opuingc* [*oifing* B].

The *screpall* of the Irish was the denier of the Middle Ages. It contained three *pinginns* and weighed 24 grains [of wheat]. Another name for the *screpall* was *faing* no *fang* i.e. *sgreaball*: *do bheireadh a fhaing ndearg-óir don easpug* 'he used to give his *screpall* of red gold to the bishop'.—O'Clery.—O'D. *Puing-cne* is either derived from *ponc* infri p. 140 'punctum' or is a diminutiva (a) of *punn* or *pung* borrowed from *pondus*. As to the change of *nd* to *ng* cf. *scing* 'pellis' in *sgingidóir* (gl. *pellicarius*) from *scind* = O.N. *skinn* (W. *cen*) and the pronunciation in Ossory and E. Munster of *nn* slender [Middle Ir. *nd*] as *ng* (e.g. *binn*, *tinn*, *bainne*) O'Don. Gr. 34. So in Niederdeutsch *ng* is often for *nd* (Kuhn's Zeitschrift, VII. 64 (b), and I have long regarded the English participial *ing* as arising from A.S. *ende*, not *ng*, and as thus further illustrating this phenomenon. The intermediate form, as Tobler has lately pointed out (Kuhn's Zeitschrift XVI. 258), is *inde*.—*Ed.*

**PINGINN** [*Puingind* 'penny' B] a *sellann* (attached) to it, i.e. a *sellann cernae* i.e. an *offaing*.

In O'D's suppt. s. v. *Pinginn* is quoted a passage which means 'eight grains of wheat are equal to the *pinginn* of silver' (comtrom na pinginne airgid).—*Ed.* *Sellann* the name of a measure, i.e. of honey, four times the full of an egg (4 inches round and 5 long) is one *cerna*: eight times the full of that *cerna* is a *sellann*.—O'D.

**PAIN** i.e. bread, a *pane*: inde est in the *Gaire Echach maic Luchta*, i.e. Mo tri findne fomgellsat im ailt echach ailchetaile gaire de loilig find forscing scailter co dipil promthair pain ('bread is proved') la pugin puincern lasiail cennach cernnas coimmilg coich bo bithbi cotammuic midliggen goss cen os meised conach inna betha baa.

The *Gaire Echach* was evidently a law respecting the herding and valuation of cattle enacted by Eochaid, King of N. Munster in the first century.—O'D. O'D's version of this passage (here printed from B) is sad nonsense:—'My three whites (cows) which grazed around the house of Eochaid, the reproachful speaker, the price of a white milk cow in a shed, which has calved, is equal to two horses. Bread is proved by the *pugin* of a *puincern* by him who wishes not for falsehood. The full milk of five healthy cows is allowed for him who is pale from sores, groaning, though it may be believed that it is not living he shall be'. Quis Oedipus haec interpretetur? See some of the words in the passage glossed by MacFirbis supra p. 37 s. v. *Cernnas*.—*Ed.*

**PUINCERN**, then, a dish for measuring *sellac* [?] and a beam for weighing cattle, i.e. the notched beam.

**PISSIRE** i.e. *piss-aire* a broad-headed beam which is weighing one *pinginn* of weight, i.e. the weight of seven grains of pure wheat, and the [proper] fulness of the grain is to be observed that it is not swollen by water or shrunk by hardness (c). *Piss*, then, the name of the beam or the trunk. *Piss* also is a name for a *pinginn*, one *p̄nginn* then is the burden of that beam.

O'D conjectures *pissire* to be an ouncel or steel-yard.—*Ed.*

(a) of. *all* from all supra s. v. *Diancecht*, *rincne* from *rind*, etc.—*Ed.*

(b) Tobler, Zeits. XVI 261 cites Swiss *hung*, *ching*, *unger* for *hund*, *kind*, *under* (*unter*).—*Ed.*

(c) The passage italicized seems guess-work.—*Ed.*

PENN ('a pen') a penna.

Middle Ir. *pend* (gl. *penna*) H. 2. 13.—*Ed.*

PAIET a parte.

Still in use, but the pure Irish word is *cuid*.—O'D. in O. Ir. *cuit*. The Irish word cognate with, and not borrowed from, *pars* is *cert*, which we find in composition with *des* and *tuaith* (*des-cert*, *tuaits-cert*).—*Ed.*

PERTIC i.e. a *pertica* i.e. a pole (*forrach*) for measuring land.

W. *perc* from \**perthc*, Eng. *perch*.—*Ed.* *Forrach* is explained by O'Clery 'slat tomhais tire no fearainn' ('a rod for measuring a country or land').—O'D.

PÓC ('a kiss') i.e. *pác* quasi *pax* i.e. a *pace*, for the kiss is a sign of peace.

dia domnaigh tabhair dí *póig* 'on the Lord's day give two kisses', O'D.'s Suppt. Manx *paag*. It is *bóc* in Zeuss 23, which seems cognate with Lat. *buoca*.—*Ed.*

PROIND ('dinner') a prandio.

*iar tomailt na prainno* 'after eating the dinner' Lib. Hymn. ed. Todd, p. 151. Hence *praintech* 'refectory' in the Lib. Arm. 18b. 1. W. *prain*, *preinio*.—*Ed.*

PRULL [ 'greatly'] i.e. great increase and augmentation, ut dixit a daughter of Ua Dulsaine, the poetess (a), to Senchan Torpest *Imomloiscit mo dé n-b prull* 'my two ears burn me greatly(b)'. A student of Senchan's people replied i.e. "In cerd mac hui Dulsaine O liaig do tharraige túll" "(It is for) the poet, son of Ua Dulsaine, from Liac of Tursaige túll". Now this happened to Senchan thus. He arranged to go to Mann, i.e. at a time of pleasure to make a visit there, and fifty poets were his retinue, besides students. There never was before upon any other poet such a dress as Senchan had upon him, besides his sage's gown; and what was best of the garments of the men of the princes (c) of the Gael this the other poets about him wore (d). When they had put to sea and set their stern (e) to land, an ill-visaged youth called after them from the land: "Let me (go) with you" says he. They all looked at him. They did not like his face nor to let him (go) with them, for he was not a bird fit for their flock because of his hideous aspect. For when he placed his finger on his forehead, streams of putrid matter would issue backwards through his ears [on] his back. Two crosses (cross-streams) over his crown. Like a dropping distillation of his brain ..... of his head and his skull (f). But they ceased not flowing with stench. Rounder than a blackbird's egg were his two eyes: swifter than a millstone his glance: black as death his face: rounder than a lifting-crane his two cheeks: longer than a smith's anvilsnout [?]

(a) lit. 'the female half-artist' (*lathcerd*).—*Ed.*

(b) 'For whom burn my two great ears'?—O'D.

(c) B inserts *slatha*.

(d) 'And the dresses which the rest of the poets had upon them were the grandest among the Gaedhil men'.—O'D.

(e) B has: *a luí no urland* 'their rudders' (W. *llwyrfau*) or *enða*'s—O'Clery explains *luí* by *egg* 'branch' but it may well have meant a rudder, as *rann* 'oar' (= W. *rhaw* 'shovel') = Lat. *ramus*.—*Ed.*

(f) O'D. guesses: 'Like the flowing out of his brain was what passed through washing wholly his head and skull'. With this description in the text compare that of the 'Elfrit in the story of *Hassan of El-Basrah*, Lane's *Thousand and one Nights*, (London, 1859) III. 466.—*Ed.*

his nose : like the blowing of bellows [?] smelting ore the drawing and expiration of his breath : sledge-hammers would not strike off a glowing mass what his lips struck forth of fire : swifter, he, than a swallow or a hare on a plain : yellower than gold the points of his teeth : greener than holly their butt : two shins bare-slender, full-speckled under him : two heels spiky, yellow, black-spotted : his shin like a distaff : his thigh like an axe-handle (a) : his buttock like a half-cheese : his belly like a sack : his neck like a crane's neck : the size of a soldier's *muilchinn* was his head : lengthier than pitchforks his arms : bigger than bondsmen's fists his fists. If the mottled rag that was round him were taken off, it would not be hard for it to go on a journey alone, unless a stone were put upon it (b).

Then he shouted with a great shout, and said to Senchán "We should be more profitable to thee (c)", says he, "than the poets, or that proud, foolish (d), very mighty set (e) that is with you".

"Sit thou down (f)", says Senchán, "come thou behind the helm into the boat." "We shall try it" says he. He goes on the rudder into the boat (g) and quicker than a cat after a mouse (h), or a griffin to its nest, or a hawk from a cliff was the rush that he made till he was in the boat; and the boat was nearly sunk (i), because they pressed [?] before him on the one side: he had the other side to himself; and they said from one mouth: "A monster hath appeared [?] to thee, Senchán! and it will be thy only [living] company, provided we reach land". Thence was he named Senchán Torpeist, i.e. Senchán to whom a monster appeared.

They afterwards reach Mann and leave their fleet on land. As they were on the strand, they saw the old woman (*sentuinne*) grey-haired, feeble, on the rock. *Sentuinne* i.e. an old woman, ut poeta dixit:

An old woman and old priest (j),  
A grave-broom (k) is their withered beard,  
Provided they do not serve (l) God's Son,  
And do not give (m) their first fruits (n).

Thus was the old woman on the strand, cutting sea-weed (o) and other sea-produce. Signs of rank (were) her feet and hands, but there was not goodly raiment on her. She had the ghastliness [?] of famine. A pity was this, for she was the poetess, daughter of Ua Dulsaine of Muscraige

(a) *mar samhraig* 'like a spear-handle.'—O'D.  
 (b) *U adds needlessly: ar imat a mil* 'because of the abundance of its lice.'—Ed.  
 (c) *biom torbachu dei* 'It would be more becoming in thee (to let me accompany thee').—O'D.  
 (d) *forbaeth* 'haughty.'—O'D.  
 (e) *re* 'train' O'D. But it is the W. *rhaif* 'some', Corn. *re*, Br. *ar re* 'ceux celles.'—Ed.  
 (f) *Inderster* (inester B) *lat* 'Be silent' said Senchan, 'after which thou mayest come'—O'D. Rather 'let it be set down apud te: cf. *indesetid* (gl. *insederat*) Z. 451, or, perhaps, 'let it be told (*indicetur*). Senchas Mór, p. 20) apud te.'—Ed.  
 (g) 'We shall test him,' said he, 'let him come upon the steer.' He went into the curragh.—O'D.  
 (h) 'a mouse before a cat'—O'D.  
 (i) *lit.* 'it was little, then, that the boat was not sunk'.—Ed. (j) *scr-bachlaic* v. *supra*, s. v. *Mannu*.  
 (k) *ropes rophuis* (*rapus* A). i. *scuap* [W. *ygub*] *adnacail* B. (l) *fornat* B. (m) *ni-thabrat* B.  
 (n) *Aprimleis* i. a *primote* B, a *primgtein* A. O'D.'s version of the third and fourth lines is: 'But the Son of God does not call them and He claims not their first-born'. (o) *seannach* W. *gwyron*.—Ed.

Liac Thuill (a) in the country of Hy-Fidhgenti, who had gone on a circuit of Ireland and Scotland till all her people had died. Then the artist, her brother, son of Ua Dulsaine, was seeking her throughout Ireland, but found her not.

So when the old woman saw the poets, she asked them who they were. Said a certain one of them "Good are those thou askest (b). This is Senchán, Poet of Ireland". "Wilt thou be humble, O Senchán"? says she, "art thou willing to give me an answer?" "Thou shalt have (one) indeed", says Senchán (c). [Then said the woman:—]

"I am not acquainted with ..... tribulation,  
Although the seaweed (is) blistered, soft" (d).

"What is its (corresponding) half-quatrains"? [said she]. Then Senchán was silent [?] and all the poets. But then the aforesaid youth sprang before Senchán, *et dixit* "O hag, thou shalt not approach Senchán. It is not meet for thee; but address *me*, for none other of this family shall address thee". "Question, then", said the poetess, "what is the [other] half-quatrains"? "Not difficult", says he:—

"From the surface of the great rock of Mann  
Much salt hath been made here".

"And this half-quatrains also" [said she], "what is its (other) half [O Senchán]?".

..... (e)

My two ears burn me greatly" (*práll*).

"Senchán shall not answer thee even yet", replied the youth. "Question, then, what is it according to *thee*? says she. "Not difficult", says he:—

The artist, son of Hua Dulsaine,  
From Liac of Tursaige Thúill".

"Verily", said Senchán, "thou art the daughter of Ua Dulsaine, the poetess for whom there is searching throughout Ireland and Scotland". "I am, in sooth" said she. Then she is taken by Senchán, and noble raiment is put upon her, and she came with Senchán to Ireland.

When they came to Ireland they saw the aforesaid youth before them; and he was a young hero kingly, radiant; a long eye in his head: his hair golden-yellow: fairer than the men of the world was he, both in form and dress. Then he goes sunwise round Senchán and his people, *et nusquam apparuit ex illo tempore: dubium itaque non est quod ille poematis erat spiritus, etc.*

(a) A tribe seated in the S. W. of the present county of Limerick.—O'D.

(b) I read *math ind re immindecomaire*. B has *math tre immid comaire*. O'D translates 'good is he to be inquired after'.—Ed.

(c) "Wilt thou submit, O Senchán," says she, "to my conversation?" "I will, says S."—O'D.

(d) "I am not acquainted with rest or happiness, but am with blistered soft seaweed."—O'D.

(e) A line is lost. It probably meant something like "who is thinking of me?"—Ed.

Senchán Torpeist was chief poet of Ireland when Guaire Aidne was king of Connaught A. D. 649-662. The spirit of poetry is represented as ill-visaged at first, because of the difficulty of the art to a beginner. [As to the challenges to give the corresponding couplet] it was believed among the ancient Irish that a true poet could supply the second line [half?] of any quatrain if he heard the first repeated. In a ms. in the Bodleian, Laud 616, p. 134, there is a short account of a poetical contention between St. Columbkille and the Devil. The latter attempted to puzzle the former by repeating the first lines of several *rasas* and demanding of the saint to supply the second. In this the saint succeeded in every instance; but, in his turn, he defeated his antagonist, who could not supply the required second lines of some moral poems, and thus was detected to be the arch-enemy of mankind.—O'D.

As to walking *dextrorum* [dakshinam kar], see Toland's *Celtic Religion*, p. 143, and Martin's *Description of the Western Islands of Scotland*, p. 20.—O'D. In the Hills here at Simla the men walk sunwise round their *gurus* either thrice or seven times. As to the challenge to complete quatrains, compare the Arabic *ijázat*: "Verse-completing was in all times a favourite intellectual exercise of the Arabs, whose powers of improvisation were marvellous. It is when two poets contend by one reciting a verse which the other must follow with another in the same metre and rhyme, and with a continuous sense; the former then has to give a third and so on, till it is shown which has the greater imagination and promptitude. Sometimes one uttered half a verse which the other had to complete. Imr al Qays was accustomed to challenge those who claimed the reputation of poets to compete with him. Once he challenged Tow'am the Yeshkeri, and said to him, 'If thou be a poet, complete the verses which I shall utter,' and he began 'Dost thou see the flash gleaming in the night?' Tow'am continued, 'Like a Mage's fire it blazes a blaze'. Imr al Qays: 'I was wakeful to observe while slept Abū Shorayh'. Tow'am: 'As oft as I said 'it now ceases' it flashed abroad'. Imr al Qays: 'Its sound was as a murmur in a place unseen'. Tow'am: 'Like the she-camels lowing wildly when they meet the herd.' The poem is given in the *Diwān* of Imr al Qays, p. 41, Arab. Text. When the poet found that he had an equal he bound himself by an oath never again to contend in poetry". Chénery's *Assemblies of Al Hariri*: Vol I. pp. 484-5.—Ed.

### Additional Articles from B.

**PUTTE** a putoe .i. cuthe ('a pit') ut dicitur pit ('cunnus') a putoe .i. brenaim ('I stink') inde dicitur putar .i. brenta ('stench') inde dicitur putidus .i. sindach ('a fox').

*putar*, borrowed from *putor* as *edupar*, O'Don. Gram. p. 453, from *stupor*.—Ed.

**PUTTRALL** ('hair') .i. fait-trall (a) .i. faitbed do traillib hi ('a covering for thralls is it') : no petar sill .i. ara silled for petar apstal ('for its flowing on Peter the Apostle').

O'Clery glosses *puttrall* by *gruag* 'hair' (b), and O'D's translation is right, save that *faitbed* means 'laughter' and not 'covering' and that *silled* (W. *syllu*, M. Bret. *sellat*), means 'looking' and not 'flowing'.—Ed.

**PAIT** quasi fu-áit .i. ait fuail ('a place of urine') 7 dichned deiridh fuil and ('and an apocope [scil. of the *l* in *fuail*] is there').

*pata* .i. *soidheach* O'Clery. Qy. a pot de chambre.—O'D.

(a) MS. *fairtrall*.—Ed. (b) He also gives an instance: *adchonare triar go bputtrallaibh dubha* ('I saw three persons with black locks') .i. *go ngruagaibh dubha*.—Ed.

PÓR ('a privy?') quasi purus ar a deirride in tighe hisin ('for that is the secrecy of the house').

Perhaps the Norm. *bur* 'a dwelling', cf. W. *ty bach*—O. Fr. *buron* 'a hut'.—*Ed.*

PURGATOIR ('purgatory') quasi [leg. quia] purgat peccatum.

Bret. *purgator*.—*Ed.*

PUNDAND ('a sheaf of corn') quasi bun ind .i. bun aicci 7 inn í fein ('a base with it and a top in itself') no ben de ind ['cut from end'] .i. a abarr benar de ('its top is cut from it').

*punnann* (gl. *gelima*), *Ir. Glosses* No. 45. Manx *bunney*.—*Ed.* cf. Eng. *bundle*.—O'D.

PELLECO ('basket made of untanned hide') .i. bél ecc .i. ec ina bel ('a notch in its mouth') no pellet .i. pell set .i. seta pellis impi ('about it') .i. a croicend ('its skin').

gl. *sportula* *Ir. Glosses* No. 196.—*Ed.* *tri pelleo gacha tighe* .i. *pelliuc deachmhuidhe* ['a pelleo of tithe'] 7 *pelleao mireann* [of portions?] 7 *pelliuc tuirtinn ciricc*, cited by Mac Firbis in his genealogical work.—O'D.

PEIST quasi pestis .i. teidm ('a pestilence').

Constantly employed in the lives of Irish saints in the sense of *bestia*, by which is meant *bellua*, dragon, serpent or monster.—O'D. It is the O. Ir. *béist*, *supra*, p. 17, which, like W. *bwyest*, is borrowed from *béstia*.—*Ed.*

PISTOLL ('a pistol') .i. bí toll .i. toll bis and ('a hole that is there') no toll imbi sé ('or a hole in which it is').

This and the last preceding word show how recently these "additional articles" were joined to the words contained in A and the other vellum copies. In the Highlands *pistost* also means 'a pestle' (Lat. *pistillus*) and the W. *pestyll* is 'a spout' and 'a cataract'.—*Ed.*

PUTRAIC .i. poit rice .i. potus regis bis inte ('that is in it').

*puitric* .i. *buidl* ('a bottle') O'Clery.—O'D. Possibly a loan from some barbarous derivative from *botrus*.—*Ed.*

PARTCHUINE ('harlot') .i. partem canis habens [ms. hns.] vel apart [leg. a parte] gontar hí ('she is wounded') vel a partu communi.

PULLA quasi bulla a verbo bullio .i. bolgaigim ('I bubble').

Obscure. *Pullo* in H. 3.18. p. 77. col. 3. cf. *Pullas* monilia, Du Cange, or *Pulla*, ib.—*Ed.*

PONO ('a point') a puncto latine.

W. *pwnc*.—O'D.

PLAN .i. ainm inaid reid ('name of a level place') a platea .i. on faithche ('from the green').

*pla* .i. *bla* .i. *faithche* ('a green'), O'Clery.—O'D.

PLUTAD .i. brisiud ('breaking') a plutone .i. pluton gaba iffirnn ('Pluto, Smith of Hell').

*plutadh* i. *briseadh*, O'Clery.—O'D. Probably for \**pultad*, cognate with Lat. *pulso* from \**pulto* (as *celsus* from *cultus* = Keλτος, Glück). The Manx *poli* 'a blow', 'knock' is perhaps connected.—*Ed.*

POLL ('a pool') quasi toll ('a hole') 7 cendfochrass tossaigh uil ann ('and a mutation of the initial is there').

Manx *povll*, W. *pwall*, Br. *poull*, Corn. *pol*, Ohg. *pful*, Nhg. *pfull*.—*Ed.*

PENNING ('a silver penny') quasi panung i. pars in uncia (a) no bend ing i. an ingnais a bend bíss i. cruind (b) ('in want of its points it is, i.e. (it is) round').

Mhg. *pſenninc* now *pſenig*. Manx *ping* is perhaps shortened from *pinginn* supra p. 134.—*Ed.*

POL ('Paul') quasi [paul i. a] paulo [latine].

galar Póil (gl. *epelinssia* i.e. epilepsy) O'Dav. p. 119.—*Ed.*

(a) MS. uncio.—*Ed.*

(b) MS. craind.—*Ed.*

## QUARTA DECIMA LITTERA.

RECHTAIRE ('a steward') i.e. rector airge ('of herds').

O'D prefers the reading *a rectore a rege*. *Rectire* (gl. *praepositus gentis*), *ónnd rectairiu* (gl. *a villico*) Z. 743, *reachtaire* i.e. *ri no breitheamh* 'a king or judge' O'Clery.—*Ed.* In modern times the word is degraded to mean a farmer or dairyman. Evidently derived from *recht* 'lex'.—O'D.

Ross i.e. three things it means (a) i.e. *ross* 'wood', *ross* 'flaxseed', and *ross* of the water ('duckmeat') A different cause for each. *Ross* 'wood', first, *ross-oss* ('a land of deer') : *ross* 'flaxseed', then, *ro-shás* 'great growth' : *ross* of water, then, *rofross* ('great rest') for it never is save on stagnant water.

In the S. of Ireland *ross* or *ras* is still used, particularly in topographical names [cf. *Brocán Ruis Tuir* 'B. of Ros Tuir' Féilire, Sept. 17] to denote a wood, *rassan* a copse or underwood : in the N. *ross* means a point extending into the sea or into a lake. *Ros* 'flaxseed' is still in common use [Manx *rass* 'seed']. *Ros* which grows on stagnant water is commonly called *ros lachan* 'duckmeat'.—O'D.

REIM [*Remm* B], nomen for a buffoon, because of every distortion which he brings on his face towards every one.

RINNTAID, nomen for a man of satire, who wounds or cuts [?] each face.

*Rionnaidh* i.e. *ainm d'fhor áorachais rionnas no dheargas gach aghaidh* ('a name for a satirist who wounds or reddens each face'), O'Clery.—O'D.

Rót ('a road') i.e. *ro-shét* ('a great path') i.e. greater than a *sét*, i.e. semita unius animalis. Now there are many names for ways: *sét*, *rót*, *ramut*, *slige*, *lámrotae*, *tuagrotae*, *bothar*. *Sét*, first, ut *praediximus*. *Rout* ..... (b) it was made for the horses of a mansion for itself [?]. *Ramut* i.e. greater than a *rót* i.e. an area which is in front of the forts of kings. Every neighbour whose land reaches it (c) is bound to cleanse it. *Slige* ['high-road'] then, for the passing of chariots by each other was it made, for the meeting of two chariots (d) i.e. a king's chariot and a bishop's chariot, so that each of them may go by the other. *Lámrota* ('a bye-road') i.e. between two *slighidh*; a *slighe* to the north of a

(a) 'so called'.—O'D. (b) 'there is room for a chariot and one horse upon it'.—O'D.

(c) 'every neighbour in the territory who comes to it (who frequents it)'.—O'D.

(d) 'two chariots pass by each other upon it, that is, it was made for the meeting of two chariots'.—O'D.

mansion and another to the south. For advantage and convenience [?] it was made. *Tuagrotæ* i.e. a husbandman buys a way to get to a ..... or a mountain. This, then, is its price i.e. a beast from every one who passes it, every other year. A *boíhar*, two cows fit upon it, i.e. one lengthwise, the other athwart, for their calves or their yearlings fit on it along with them, but if they [the calves] were behind them [the cows], the cow that followed would gore.

There are three cleansings for each of them: three times at which they are cleansed, i.e. time of horse-racing, time of winter [?], time of war. These are the three cleansings, cleansing of its brush-wood, and of its water and of its weeds. These are the causes for which it is cleansed: that it soil not its chariots going on a journey, that it soil not (a) its horses going to (b) a fair: from weeds, lest any one be (c) upset [?] (d) on it when going to battle etc.

*carted* (= W. *carthu*) *raito* 'cleansing of roads' is said in *Senchas Mór* p. 128 to be *a ndrisi ocus a ndraigne do beim dib* 'to cut from them their brambles and thorns'—Pictet, *Nouvel Essai* p. 50, connects *rámá* with the Skr. *rantu* (from *ram-tu*?) 'road' 'river', *rámá* 'horse'.—*Ed.*

**REO** ['frost'] i.e. a Greek (word), *reō* enim *græce gelu* Latine dicitur.

The Greek word meant is probably *diyos*. In Old-Irish we have *réud* (gl. *gelu*) Z. 42; in Early Middle Irish *i reuth* (gl. in *pruina*). W. *rheu*, Corn. *reū* (gl. *gelu*), M. Bret. *reau*, *riou* now *rës*. The British forms, without a final dental, come nearer to Cormac's *reō*, which I would connect with the Gothic *frius*, the Latin *pruina* for *prusina*, Skr. root *prush*.—*Ed.*

**RINGCNE** quasi *quinq*ue: inde dixit Ferches (the poet) when Finn ua Baiscni was reckoning every pentad in succession of the hosts of MacCon, to seek the Fian of him i.e. Ferches (e). Then Ferches passed with fury [?] by Finn, and cast the spear at Lugaid so that he was dead, and he said *Ringcne* (quasi *carincne*) *rus rig* ['a little pentad is a king's reproach' (f)] for this was what Finn used to say still when he was counting every pentad in turn.

A is here corrupt. I have translated the last sentence from B: "7 asbert occa rincne quasi carincne rus rig i. arba heth atbeired finn beus otrimed cach coicer a uair. Rincni quasi quinq". *Rincne* is probably a diminutive of *rind*. I suspect that B's *carincne* is a corruption of \**cairncne*, a diminutive of \**cairn* 'five', the gen. sg. of which occurs in the gloss *bé charna* i. *ben chucir* 'a woman of 5 men', 'a harlot' H. 3.18, p. 61, col. 1 (g), and which I would identify with the Skr. *paxi* 'hand', the lingual *n* of which points to an Indo-European PARNI. The story of Lugaid's murder is thus related by Keating.—"It was a poet named Fearcheas, son of Coman, that assassinated Lugaid MacCon with a species of javelin called *rincne*, at the instigation of Cormac, son of Art, as the king stood with his back against a pillar-stone at Gort-an-óir ['the field of gold']

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(e) élined A but huelled—B. (b) 'coming from'—O'D.  
 (c) 'because one would be'—O'D. (d) *earlathar* A, *earlaithher* B.—*Ed.*  
 (e) B has: do slung lugdech mæc mæc niadh do chuinichidh ind fenneda i. ferquis ..... 'of the host of  
 Lugaid, son of Mac Niadh, to seek the champion, i.e. Ferches'.—*Ed.*  
 (f) 'by what enumeration should a king be counted'? Finn ceased from counting every five in succession'.—O'D.  
 (g) So O'Davoren, *Three Irish Glossaries*, p. 56, "when the woman goes to five men she is a *ben charna*".

near Derg-rath (a) in Magh Feimen to the W. of Ath-na-carbad, and while he was there engaged in distributing silver and gold to the poets and ollaves of Ireland. When the poet Fearcheas, son of Coman, who was dwelling at Ard na geimlech, (which is now called Cnocach) heard that MacCon was thus occupied, he entered the assembly with others of his class bringing the *rincne* with him. Then when he had reached the presence of Mac-Con he thrust his victim through the body with the weapon until it met the pillar-stone against which the prince had leaned his back, and thereupon Mac-Con died immediately of the wound.—Keating's *History of Ireland*, translated by O'Mahony, New York, 1866, p. 322. The dat. pl. of *rincne*, which is explained by *sleg* infra p. 147, occurs in the phrase *ar ar rincnib* cited by O'Clery.—*Ed.*

**ROBUTH** ('a forewarning') quasi *remfhuath* ['a pre-form']. Or *robuth*, also, because it is a fore-threatening (*rem-bublaadh*).

'because it was fore-threatened'.—O'D.

**RETGLU** ('a star') i.e. *rét glé* ('a bright thing') i.e. bright light.

dat. pl. *retglannaib*, *Goidilica* p. 39.—*Ed.*

**ROTH** ('a wheel') i.e. a rota i.e. a circle.

Still applied to the wheel of a watermill. *Roithleann* [Manx *rhollan*] 'rotula' is the wheel of a car.—O'D. *rothib* gl. *rotis* (iridibus) *Gildas*, 118. W. *rhod*.—*Ed.*

**RUDRAD** ['prescription'], i.e. *rodúrad* ('great duration' (b)).

'overholding of land' O'D, but see quotations in O'D.'s supplement to O'Reilly s. v. *Rudrad*, from which it would seem that *rudrad* was really the acquisition of ownership by long use or possession. It was founded on the neglect of the owner (*fallach cach rudrad*, *Senchas Mór* p. 192), but, unlike *usucapio*, did not require a *justus titulus* (Ferguson, *Evidiments of the Common Law in the Senchas Mór*). *Rudrad* i. *roduradh* i. anadh fota for tir nach aile, H. 3. 18. p. 73. *Ru(d)radh* i. *rodúra(dh)* i. *beith cofoda for ferann comaidhtech* [leg. *chomaigthech*] 'to be long on a neighbouring land', O'Davoren, p. 111.—*Ed.*

**RUCHT** i.e. a tunic, ut dixit Fercertne i.e. indeich ruchtaib derga[ib] 'in ten red tunics'.

**RUAM** ('a burial ground', 'Rome') i.e. a Roma.

**RANGC** [*ranc* B] i.e. the sixth kind of baldness. *Range*, then, the high temples. *Rach*, then, this is the road of baldness from (c) the forehead to the crown. *Romáile* ['great baldness'] between the two ears. *Sál-tri-asa* ('heel through hose'), i.e. from his very crown he is bald (d) *maeltair-side*, B. *moellar side*), so that his yellow *cassi* [?] is in his crown, like a man's heel through hose. *Buide réid* ['yellow-smooth'] i.e. baldness from the whole head there, or baldness so that he is (e) completely bare. *Imspelp* [*Imspelip* B] then i.e. hair on each of his two half-heads and a road from the forehead to his back (f). Six kinds of baldness these.

*med*

**RIGAN** a regina i.e. *rig-bean* 'royal woman' or *rí-gein*.

see *Ir. Glosses*, No. 20.—*Ed.*

**RAITHNECH** ('ferns') ab eo quod est *ratis* Latine, i.e. *raith* or *raithnech*.

(a) in the parish of Derrygrath, about four miles N.E. of Cahir, county Tipperary.—O'D.

(b) 'Great falsehood'.—O'D.

(c) 'when the baldness extends from'.—O'D.

(d) 'at the top of the very crown' bald beyond that, *moel tar sids*.—O'D.

(e) 'which is'.—O'D.

(f) *bid imrot reid ota ind etan corrigi in clais in da chuladh*.—B.—*Ed.*

W. *rhedyn*, Br. *raden*, Gaulish *ratis* 'filix'.—Ed. *raithneach* [Manx *renniagh*] gem. *raithnigh* is the living word for 'ferns', and enters largely into topographical names.—O'D.

*RUAM* [ruain B] i.e. *ro-eim* i.e. a herb that gives colour or tinge [?] to the face until it is red. Inde dicitur *ruamnaig* ('blushing' [?]) or *ruanaid* ('red'). B has unde dicitur *diarmait* *ruanaidh*.—Ed.

*ROSCAD* i.e. *ro-indscé* ('great word') [roindscized B] i.e. it has got into the order of words [*ord-scath*]. Inde dicitur *Duil roscadach* ('a glossary').

v. *Miscaith* supra p. 107.—Ed.

*RELEC* ('a burial ground') i.e. *relic* a reliquiis sanctorum. *Relec* also plain (*réill*) its death (*éic*), or its cure (*écc*), or its refusal (*acc*).

Now *reilic*, *roilic*.—O'D. Manx *ruillick*. See *Sabaltair* infra p. 149 and *Ir. Glosses*, No. 691. The Breton has *rélégou* for 'relics', and so the Ir. *reilgi* is glossed by *taisi*, H. 3. 18, 524.—Ed.

*ROP* and *RAP*. *Rop* then is every animal that wounds, ut sunt *vaccæ*, *rap* every animal that drags to it, ut sunt *sues*: sed tamen vicissim communiter dicuntur. *Rap*, then, ab eo quod est *rapio*, *robb* ab eo quod est *robustus* [i. lайдир, Mac Firbis].

*Rap aim do gach beatadhach tairngeas biadh chuige as talmhain amhail ata muc 7 a samhail etc.* ('a name for every animal that draws food to it from earth as is a pig and its like etc').—O'Clergy. The passage cited by O'Roilly s.vv. *Rop*, *rap* means "names for quadrupeds. *Rap* is a name for an animal that drags to it. Pigs are called *rop* for their strength [*robur*]. Cows are called *rap* from snatching (*rapiendo*) their food to them". *Rob* occurs supra s.v. *Mugeime*.—O'D. *rop na toimlither* 'a beast that is not eaten', *Senchas Mór*, p. 160: *cin a ruip* 'trespass of his beast', *ibid.*—acc. pl. *rupu* 'trespassing cattle' O'D's Suppt. Manx *raikey* 'to tear'.—Ed.

*RIBAR* i.e. a sieve.

*Riobhar* i. criathar, O'Clergy.—O'D. So O'Davoren p. 110: *cotariagfaidheir amsail ribar* 'be thou pierced like a sieve'! ib. 112 s.v. *Riagha*. Borrowed, I think, from *cribrum*.—Ed.

*Riss* i.e. every story and narrative. *Risse* then i.e. stories. Inde dixit Coirpre son of Etne in the first satire which was made in Ireland prius i.e. *cen dill daimerisse rob sen Bresse* 'not to pay people of story was prosperity to Bress', i.e. to Bress, son of Elathan.

Bress [is said to have been] king of the Tuatha dé Danann A. M. 2337, though of Fomorian descent by the father's side. He fought the battle of North Magh Tuireadh against Nuada Airgetlám ['Silver hand'] A. M. 2764, where he was slain. The site of this battle is still pointed out in the townland of Moterry, parish of Kilmactranny, barony of Tirerill and co. of Sligo. Curious sepulchral monuments are to be seen on the battle-field, of which a minute description was given by Dr. Petrie in a paper read before the R. I. A. in 1836.—O'D. *Riss* is probably cognate with *rith* 'a bard', and perhaps W. *prydydd*: see Coirpre's satire, supra, p. 37, s.v. *Cernine*.—Ed.

*RUAD-ROFHESSA* ('Lord of great knowledge') i.e. nomen for the Dagdae.

King of the Tuatha dé Danann, A. M. 2804: v. supra, [p. 23] s.v. *Brigit*.—O'D. His name occurs in a passage in the Book of Leinster 149 a. col. 3, which states that *Aisius* was son of *Dán* ('Poetry'), son of *Osmenta* ('Scrutiny' (a)), son of *Imrádud* ('Cogitation'),

(a) A derivation from *Osmennadh* i. *scrudun o meanmuin 7 a mebrugud dogni*. H. 3. 18. p. 637.—Ed.

son of *Rofhis* ('Great Knowledge'), son of *Fochmarc* ('Inquiry'), son of *Rochmarc* ('Research'), son of *Rofhis* ('Great Knowledge'), son of *Rochond* ('Great Sense'), son of *Ergna* ('Cognition'), son of *Ecna* ('Wisdom') son of the three gods of poetry, three sons (a) of Bresse, son of Elathan and Brigit the poetess, daughter of the Dagdae Mór, who was called the *Ruad rofhesa*, son of all the sciences (*dána*) i.e. a son with whom is all science.—*Ed.*

**RUAMNI** [*Romna B*] AIS i.e. greyness and yellowness.

O'Clery has *Romna óois*.—O'D. I do not understand this gloss. *Ruamnas* means 'lodix' in Z. 27: *ri riúanna buden, Seirglige Conculainn*.—*Ed.*

### Additional Articles from B.

**REIDGAIR** i.e. coss esscra ('handle of a watervessel').

*Reid ngair* i.e. *coss eascra*, Egerton 88, fo. 10, a. 2.—*Ed.*

**RER** i. lon ('blackbird') i.e. a bird: et inde dicitur rerg no redg frisin boin mir ('rerg or redg to the mad cow') Et inde dictum est:—

Uindsi chucat ingillgugan Hard (b) to thee the little stripling  
mac rergugain (i.e. mac lonain) Son of the little blackbird (i.e. Mac  
Lonain).

bidh cach maith agad arachinnchugan Have thou every good thing (ready)  
a cendguacain (i.e. a cind gegain) before him,  
O Little Head! (i.e. O head of a  
little goose!).

With *rer* cf. *rer-cerc* 'plover?' cearc dhubb, O'Cl. O'Davoren p. 112.—*Ed.* The quotation seems taken from a satire on Finnguine or Cenn-gegain (c) and his poet Flann mac Lonain. Finnguine was deposed A.D. 900, and Cormac mac Cuilennán elected in his place. Mac Lonán, a descendant of Guaire Aidne, was murdered by the Desi or Munster in 905, and is called the Virgil of the Scotic race by the 4 Masters. None of his poems have come down.—O'D. Many of his "productions are still extant" according to Dr. Todd, *Wars etc. X.* See the *Chronicon Scotorum*, p. 175. The diminutives *gillgugan* (leg. *gillcucán*? (and *cennugucan*) leg. *connucán*?) from *gilla* 'puer' and *cenn* 'head' are curious; cf. *Dubucán* a man's name, *Isucán* 'little Jesus' (*Isu*), *Flanducán* a man's name; *crídecán* ('little heart'), *Echucán* ('little horse') a man's name. *Chron. Scot.* p. 186 and *luducán* ('little finger').—*Ed.*

**RAIBCETH CETHRA** ('lowing of cattle?') i.e. robeiced ('great lowing') beiced [din] i.e. boguth i.e. guth bo ('voice of kine').

**RIND** i. (d) crann ar is do rinn scine donither ('for it is for the point of a dagger. (e) it is made').

O'D reads *rind* i.e. *crann* 'a spear-shaft' and cites O'Clery *rinn* i.e. *cos*, *rinne* i.e. *cosea*.—*Ed.*

**RENDÁ** ('stars') i.e. re nua ('a new time') i.e. gach re a tegait ar ni dogress atchiter acht anaill alo 7 anaill anoidchi ('every time (f) they come, for they are not seen continually, but some by day and some by night').

*Aird-reanna* is used to denote the planets.—O'D. ron-snaide don *rind-nim* 'may he convoy us to the starry heaven'! O'Davoren, p. 111 s.v. *Rand* (leg. *rind*).—*Ed.*

(a) Brian, Iuchair and Uar, or Cormait, Dermait and Aed.—*Ed.*

(b) 'Here comes'.—O'D. But cf. *uisce* i.e. *ansea* 'difficult', O'Dav.—*Ed.*

(c) 'Head of a little goose' so called from his want of sense.—O'D.

(d) MS. a (no i).—*Ed.* (e) do rinn 'with the edge of a knife'.—O'D. (f) 'in turn'.—O'D.

**ROTTA** (i. uisci) 7 **ROTAN** i. on *deirge asberthar ar is rot cech nderg* ('from redness it is called, for *rot* is everything red').

Spa water? mineral water?—O'D. *ruide, roda* red-coloured mineral water that generally has a scum on it (Erris), O'D.'s Suppt.—*Ed.*

**RÚSS** i. *agaidh* ('a face').

*Russ* i. *gruaidh* an chinn 'cheek of the head', O'Clery.—O'D. *rhs* [leg. *ras*] i. *aigidh no imdergad* ('a face or reproach') O'Davoren, *rusa* ruireach righ treibe, *ib.* *Rús* i. *gruaidh* 'a cheek', ut dicitur *conach romna rus richt*, 'so that a man's cheek is not reddened'). *Rús* dono imdergad 7 gach nderg 'reddening and everything red', H. 3.18 p. 17.

**ROSIR** quasi *risir a rísu* i. on *gaire* ('from the laughter').

*Boisire* i. *roimenna* ('great spirit', 'gaiety') O'Clery.—O'D. *dodechaid Lochru co rosir* 7 *co engach co cosnam* 7 *cestaib fri Pátricc, Trip. Life*, (Egerton 93) 3 a 2.—*Ed.*

**RUCCE** i. *nairi* ('shame') i. *ruandcheo* ('red mist') vel quasi *rutige* ('redness').

*Ruice* i. *imdheargadh*, O'Clery.—O'D. *asbertar ananman arndip rucoo doib* 'their names are mentioned that there may be shame to them' Z. 1054.—*Ed.*

**RET** ('a thing') a nomine res latine.

Now written *raed, raod, rod*.—O'D. *rét* a masc. u-stem: *ainm réto* 'name of a thing', Z. 254: n. pl. *ind retai sin*, Z. 361, 'these things'.—*Ed.*

**RAIT** ('road') i. on *rota immbi a hinas* ('from the *rota* in which is its state').

Obscure.—O'D. In his supplement to O'R, O'D cites 'raite i. *cuairt ingelta*', which seems a blunder: O'Davoren p. 113, has *raiti* i. rot ('a road') ut est *frithe raiti* ('it was found on a road') i.e. thy goat was found on a road or in a round of grazing (*cuairt ingelta*) or between a green and a mountain land (*dirinn*). From a green out this is a *raite* there'. In O'D's Suppt. we have *raitig* 'roads' and *raitech* 'a traveller'.—*Ed.*

**ROGA** ('choice') quasi *togas* ut dicitur *toga de rannaib* 7 *cumal senorba la sinner* ('a choice of divisions and a *cumal* of the old lands with the senior').

For *la sinner* H. 3.18, p. 78 col. 1 has 'laisin saor no lasind fer': *rogu* 'electio' Z. 606, root GUS (Skr. *jush*), whence *γένσ-της, gen-tus, kiusan*, choose, etc.—*Ed.* *rogha* [Manx *reih*] and *togha* are still in common use.—O'D.

**REMOR** ('gross') i. *romor* ('very great') no *remaire ar is aire a imarcraidh* ('or *rem-aire* for on it (*aire*) is its excessiveness').

Still used [spelt *reamhar*] for 'thick', 'fat' or 'gross'.—O'D. Seems from a root RIBH, whence ἀλείφω, ἀλειφαρ, ἀλειφα and Lat. *de-libuo*. As to the infected *m* in Irish for vowel-infected *b*, cf. *támh* = *tábez*, *nemh* = *νέφος*, *proximadh* = *probatio*, etc.—*Ed.*

**RON** ('phoca') i. animal on *roshnam do(g)ni* asberar de ('from the great creeping it makes it is so called').

*rón* (gl. *foca*) H. 2. 13. Manx *raun*, W. and Corn. *moel-ron*. Perhaps if *rón* has lost initial *c*, the A. S. *hron* 'whale' may be cognate.—*Ed.*

**RONNA** imorro quasi *srón unna* i. *ton(n)a srona* ('waves of a nose') quia est *unda* i. *tond* ('a wave').

O'D conjectures 'running of the nose'?—*Ed.*

**RATH** ('a circular earthen fort') i. *baile* ('a residence') i. on *rates asberar* ('from the *ratis* it is called').

Also *ráith* acc. pl. *ráthi* Lib. Armach. 6 b. 1 : Gaulish acc. sg. *ratin*, Inscription of Poitiers. *Rates* seems a blunder for *ratis* 'fern': Dief. *Origg. Eur.* p. 403.—*Ed.*

**RIASC** ('a morass') i. *ro-uisci* ('great water') *no re uisci* ('a plain of water') *no esc riam* ('ever watery'?).

O'Davoren explains *riasc* as a place wherein there is *soilestar* 'sedge'. In Manx the cognate *reest* f. is 'a wilderness'.—*Ed.*

**RINDSCINE** ('top of a knife') i. *ro ind* ['a great top'] i. *inn cech barr* ('inn is every top').

**ROT** i. *ro fada teit tar techteo* ('too far it goes beyond what is lawful') *et inde dicitur echrot*.

Obscure. In his text O'D translates *rot* by 'a cast or throw' (O'Clery has *rod* i. *urchar*) ; in his note he seems to think it 'a road'. If *rot* mean a throw, *echrot* (which O'D renders 'horse-kick') may mean a great throw, *ech*, like W. *march*, Eng. horse, being used (I suppose) as an intensative.—*Ed.*

**RASTAL** ('a rake') i. *ris talmuin benas* ('it touches the ground') *quasi trastall* i. *tris toll bis a coss* ('its handle is through a hole').

Now *rastall*.—O'D. Borrowed from *rastellus* 'râteau', Manx *raistyl*, with the common progressive vocalic assimilation.—*Ed.*

**Rosc** 7 **RÚSC** on *roaisced bis forru asberthar* ('from the great searching that is upon them they are called').

Obscure: *ros* generally means 'eye' and *rusc* 'book'. *Rosc* is said by O'D (Suppt. to O'R.) to mean 'a poem', 'a commentary', 'a meaning given.' O'Clery explains it by *tuigseán*.—*Ed.*

**REBBAD** quasi *ribbad* i. *riab doberar tairis* ('a stripe [?] that is brought across it').

Obscure: *reubadh* is 'to tear', *riab* 'a rent'.—*Ed.*

**RONNAIRE** ('a butler') i. *ronnad doni don biud* 7 *aire ainm coiteend cech grada flatha ituaith* ('a distribution (*ronnad*) he makes of the food, and *aire* (*a*) a general name for every rank of chieftain in a country).

(gl. *partista*) *Ir. Glosses*, No. 9. Corn. *renniat* (gl. *divisor*).—*Ed.* W. *rhanur* 'sharer'.—O'D.

**RAS MOEL** ['a bald *ras*']. i. *ron* ('a seal').

*Rasmhaol* i. *ron*, O'Clery: cf. W. *moel-ron*.—*Ed.*

[**RÉTU** i.] *reatus* i. *bidbanas* ('criminality' (b)).

*Bidbanas* is for *bidanas* 'criminality', and *reatus* is the Latin *reatus* 'state of impeachment', 'criminal charge', and intended here as a gloss on *rétu*, which seems accidentally (c) omitted: cf. *Amra Col.* Leb na huidre, fo. 12b :—tria thuraith idlaig dorumeoin *retu* i.: io dul dó tria thuraith na n-ídal rofinnad a mbidbanas fri dia co tabrad forru cretim do dia 7 ondi as *reatus* ata *rétu* ('in his going through the people of the idols he knew their criminality towards God, and he gave them faith in God; and from *reatus* is *rétu*').—*Ed.*

**RINONE** i. *ainm sleige* ('name of a spear').

v. supra p. 142: a diminutive from *rind* 'point'.—*Ed.*

(a) See O'D's Supplement to O'R. where the different kinds of *airig* are enumerated.—*Ed.* (b) 'Enmity' O'D. (c) O'Clery, however, has *reatas* i. *blodhbanas* no easgcairdeas.—*Ed.*

## QUINTA DECIMA LITTERA.

SANCT BRIGIT i.e. St. Brigit this.

O. W. *san-bregit* Lib. Land. 42,264. *Sant Breit* ib. 225, 251: Z. 162. Lan-*Sanfreit* ibid. 263, now *Llan-Sanffraid*.—*Ed.* Maire ocus sanct *brigit*, Broccán's hymn, l. 106.—O'D.

SÚIL ('eye') quasi *sol*, for through it is light to man. *Soile*. ('light') ab eo quod est *súil*.

SOLAS 'light' a sole [i. on *gréin* 'from the sun' B].

v. *Aingel* supra p. 12.—*Ed.*

SOBRAIGHIT [*Sobraig* B] a sobrio [ a *sobria* i. on *subachus* B].

*Sobra* i. subhachas gan meisge 'cheerfulness without drunkenness'. Mac Firbis.—O'D. *Sobraighit* is the 3d. pl. pres. indic. act. of a denominative, meaning *sobriant* 'they make sober': cf. the adj. *sobrich* *sobrius* 'Z. 1059.—*Ed.*

SUBAIG i. a sobrieteate.

now *subhach* 'merry', 'cheerful'.—O'D. *Subaig* is probably a scribe's blunder for *subraig* = *sobrich* cited supra.—*Ed.*

SENOD ('synod') a synodo.

*senudh* *sruth* 'a synod of seniors', *Chron. Scot.* p. 176. W. *senedd*, Corn. *sened*.—*Ed.*

SALOND [*salonn* B] i. e. *sail onn* i. salt stone, unde dicitur *saile* ('brine').

*salonn* ('salt') gen. *saloinn*—W. *halen*.—O'D.—Manx *sollan*.—*Ed.*

SANAS i.e. *sain-fhiss* 'rare knowledge'.

*dia na sanaise* (*aidhchi na heiseirghi ar aen lith* 'the day of the Annunciation and the night of the Resurrection (are) on one feast').—O'D. supp. to O'R. s.v. *Sanais*. But is not *sanais* here literally 'a whisper', 'secret' (Corn. *hanas*)? see *Toreicc* infra and of the phrase *mac sanaisse* 'a secret child' O'D's suppt. In the title *Sanas Chormaic*, *sanais* may perhaps be cognate with W. *hanawd* 'derivation'. But as the title of this glossary is sometimes rendered by 'silentium', I would rather connect it with the Manx *sannish* 'whisper', Corn. *hanas*.—*Ed.*

ROLL i.e. light, unde apud Scoticos *diu* [*din* B] *roll* i.e. dies solis.

*Roll* (*er6ll*) is probably from \**stroll* (Nhg. *strahl*) root STAR, whence Skr. *strinomi*, *στρύνωμι*, *sterno*, Goth. *strauja*. *Din* 'day' (whence *tre-denus*, Z. 1040) seems the Old Slav. *dinti*, Skr. *dina*, Lat. *nun-dinac*, *peren-dinus*.—*Ed.*

The use of the term *Scotici* here and in the articles *Cocul* and *Mo-de-broth* to designate the inhabitants of Ireland tends to shew that this Glossary was made before the middle of the eleventh century. So they are called 'Scoti' s. vv. *Angel*, *Drúcta déa*, *Grasticum*, *Nescoit* and *Manannan mac lir*, and Ireland is called 'Scotica' s.v. *Mug eime*. See Skene, *Chronicles of the Picts and Scots*, pref. p. lxxvii, and Pott, *Etymologische Forschungen*, 2te aufl. II. 847.—*Ed.*

**SAN** i.e. *rii frigrit* [r̄ifriget B].

Explained by MacFirbis in margin of H. 2.15 "refrigeo" i.e. *athshuaruighim*.—O'D. The true reading is probably *sán* i.e. refrigerat, and *sán* may be = the Latin *sanat*.—*Ed.*

**SÉGAMLAE** [segamla B] i.e. lactiferousness: *séig* then i.e. milk, inde dicitur in *Bretha Nemed* "a cow is (a) estimated by her *ségamlae*" i.e. her milkiness.

O'Davoren, p. 116, has *segamail* i.e. lacht 'milk', and quotes the above passage from the Brehon laws.—*Ed.*

**SMERÓBÍT** [smerfoit B] i.e. *smér* 'fire' and *fuait* 'remnant' i.e. a remnant of fire.

Now *smearbid* 'a live coal': *gr̄losach* is a collection of small *smearbids* mixed with hot ashes.—O'D. *smeróbid* (gl. *carbo*), Ir. *Glosses* No. 945, where W. *marwydlos* 'embers' is cited: *σμαριλη*; *μαριλη* may also, perhaps, be cognate.—*Ed.*

**SIREM** ('a disease') i.e. because it moves (*siress*) from place to place in capite et in toto corpore.

*streamh* i.e. *galar no tinneas* [=Manx *chingys*] 'disease or sickness', O'Clery.—O'D.

**SERR** ('reaping-hook') i.e. a *serra*.

In H. 2. 16 *serra* is explained *spel* 'a sithe' [=Aeol. *σταλίς*], but MacFirbis explains it by *carrán* 'reaping-hook'.—O'D. So in Old Welsh *serr* *glosses* *salx*.—*Ed.*

**SNUAD** i.e. hair of the head.

So O'Clery, who adds an example: *gidh iomdha a snuadh* i.e. *gidh fada a fholt* ("though long is his hair").—O'D.

**SECC** from *siccus*.

B reads *sec* 7 *secka ondi is siccus*.—*Ed.* Now *sicc* 'frost', gen. *seaca*.—O'D. Surely *sec* is an adj. = the Highland *seac* 'withered', 'dry', 'sapless', W. *sych*, Corn. *sygh*, Bret. *sec'h*, all borrowed from *siccus*. *Sic*, O. Ir. and Mid. Ir. *sic* (see infra, p. 154), *sicc* (*sicc* mór 7 *snechda*, *Chron. Sc.* 247) is perhaps cognate with *sting*, Goth. *stigvan*.—*Ed.*

**SECNAB** [secnap B] i.e. *secund-ab* i.e. secundus abbas, vel secundus abbati; vel *secnab* i.e. sequens abbatem.

'prior' or 'vice-abbot'.—O'D. n. pl. *secnd-apid* (gl. *gubernationes*), dat. pl. *secnd-apithib* (gl. *actoribus*) Z. 74. Hence *secnopote*, *Chron. Scot.* 136, 'vice-abbacy'.—*Ed.*

**SECHT** ('seven') ab eo quod est *septem*.

**S** ('six') ab eo quod est *sex*.

See as to *sé*, Ir. *Glosses* No. 777.—*Ed.*

**SNAD** i.e. hair v. *supra* s.v. *Snuad*.

**SPONGO** [sponc B] 'sponge' i.e. a *spongia*.

(a) 'cows are'.—O'D.

W. *yspwyng*, Br. *spouenk*, *spoué*.—Ed. The Irish apply this word at present to the herb colt's foot. It occurs in *The Tribes, etc. of Hy-Fiachrach* p. 22: *dochuirsiod sbonge re lasadh i mbeol in righ 'they put a lighted sponge into the King's mouth'*.—O'D, where it seems to mean 'tinder', Manx *spont*.—Ed.

**SABALTAIR** [sobaltoir B] i.e. *sepultur* i.e. a sepultura, i.e. a graveyard (*relicc*) of a plague, i.e. a great field in which pagans used to bury.

There is a townland of this name, anglicized Subulter, in the parish of Kilbrin, of Duhallow, Co. Cork.—O'D.

**SEIST** i. nomen for mid-day, quasi *sexta* *hora*.

Ital. *siesta*, Fr. *sieste*.—O'D.

**SPÍRUT** ('spirit') ab eo quod est *spiritus*.

W. *yspryd*.—O'D. Corn. *speris*, Bret. *speret*.—Ed.

**SPÍRACUL** ab eo quod est *spiraculum*.

MacFirbis explains: *poll as a dtig gaoth no anal no deattach no aer truailligthe* ('a hole from which proceeds wind or breath or smoke or foul air').—O'D.

**SCREPUL** quasi *scriptul* ab eo quod est *scriptulus*.

*Scrupulus* i. cloch beag géar tecmhus eadar neach agus a bhorrog, no co(m)throm flicht gráine corna d'ionmhuis 7 fiche trai galmhan ('a small sharp stone which comes between one and his shoe, or the weight of 20 barleycorns of wealth' (silver) and 20 feet of earth) MacFirbis. In a tract called *Fodla Feibe* preserved in the Book of Ballymote, a *screpall* of silver is defined as weighing 20 grains of wheat: see Petrie's *Round Towers*, p. 215.—O'D. The Old-Irish form is in *leth-scripul* Z. 286.—Ed.

**SNÁTHAT** ("needle") i. *snáth-shéit* ('thread-road') road of thread i.e. eye of a needle.

im *snáthait* 'for a needle' *Senchas Mór*, p. 150. O. W. *notuid* now *nodwydd* 'needle', Br. *nadox*: W. *noden* 'thread' = Br. *neuden*: Corn. *noden* (gl. *filum*), *snáithe*, *snáth* and *snáith* (Corn. *snod*) (gl. *vitta*) = W. *ysnoden*, Br. *noud*, *neuden*. All cognate with Umbr. *snatu* 'vittatus', *asnatu* 'non vittatus' (Zeyss, Kuhn's *Zeitschr. xiv*. 75).—Ed.

**SAIM** i.e. every yoke; whether it is between two persons, two horses, two oxen, or two cows.

*saimh* i. gach córaid no gach cúpla 'every brace or couple', O'Clery.—O'D. See *Essem* supra p. 64.—Ed.

**SIMÍN** ('a rush') i.e. fine (*scimh* (a) its top (*inn*).

dat. pl. *isna simniib* supra, s.v. *Itharna*. This seems *scimin* (gl. *festula*), *Ir. Glosses*, No. 211 (Manx *shuin*), with which Diefenbach compares Ohg. *semida* 'juncus'.—Ed.

**SCENG** i.e. a bed, unde est *imseng* a small tent which surrounds a bed. Inde dicitur *ferr imseng adbai* 'better a bed-tent than a house' (b).

*sceng* i. *leaba* ('a bed') no both *bheag ina mbi leaba* ('a small booth wherein is a bed') O'Clery.—O'D. *sgeng* i. *iomda* occurs in that strange collection of Pictish (?) words entitled *Duil Laithne*, H. 2.15, p. 116: *imseng* i. *tech bec atalla imdai*, H. 3.18, p. 635, col. 3. I would equate *sceng* with Lat. *sponda* as *scing* with O.N. *skinn*, v. supra, p. 134, s. v. *Puingne*.—Ed.

(a) *scim* (gl. *macer*, gl. *tenuis*) Z. 23, 261.—Ed.

(b) 'a bed is the best residence'.—O'D. B. reads *ferr imseng adbai* fl.—Ed.

**SACART** ('priest') i.e. *sacerd* ab eo quod est *sacerdos*, or *sacart* i.e. knowledge (*suilte*) with him (*acca*) is his *ordo*.

'fully learned in his order, i.e. his profession'.—O'D. But is not *ord* here the *ord ecclæda* which Fincc read in one night? Note in *sacart*, 1° the progressive vocalic assimilation, 2° the provection of *d* to *t*, as also in Manx *saggyrt*.—*Ed.*

**SORB** i.e. a fault, quasi *sord* i.e. a sordido.

B reads: *a sordento* (*sic*) i.e. *ont-salchar* ('from the filth').—*Ed.* O'Clery explains: *locht no salach* ('a fault or filthy').—O'D. The Gr. *πίνος*, if for *σφύνος*, is probably cognate.—*Ed.*

**SLABHRADH** ('a chain') i.e. *slabhar iad* i.e. a narrow closing i.e. *slabhar* everything narrow, *esslabhar* everything wide.

Still the common word for a chain.—O'D. It points to an Indo-European root SLAB, whence perhaps the Homeric *ἔλλαβον* from *ἔσλαβον*.—*Ed.*

**SAMRAD** ('summer') i.e. sam hebraice, sol latine, unde dicitur *samson* 'sol eorum': *samrad*, then, a course (*rad*) which the sun runs: then most does its brightness delight (*a*) and its height.

*Sam* = W. *haf*—O'D. Corn. *haf*, Bret. *hano*.—*Ed.*

**SALT** ab eo quod est *saltus* i.e. a leap.

Z. 1075: *isinbliadin-sin* hi cuiretar *salt*.—*Ed.* The barony of *Salt* in Co. Kildare takes its name [from *salt* i.e.] a *saltu salmonis*, *Leix-lip*, *laxslöb*.—O'D.

**SEN** ('old') ab eo quod est *senex*.

W. Corn. and Bret. *hen*, Zend *hana*, Skr. *sana*.—*Ed.*

**SEINDSER** [*senser* B] i.e. *senex* et fer.

*Scinnsær* is still in common use for 'ancestor' and 'senior'.—O'D. It seems to be formed from *sen* 'old' with a double comparative suffix, like Lat. *sin-is-ter* applied to the left hand as the weaker, (Kuhn), or rather perhaps, euphemistically like *ἀπιστερός*, *εἰνάρνυμος*.—*Ed.*

**SALCHUAIT** [*Sailchoit* B] i.e. *sail-choit* i.e. *coit* a wood in the Welsh. *Sailchoit* a great wood of willows.

Cognate and synonymous with Latin *salicetum*: the name of a townland, anglicised *Sallowhead* or *Sulloghid* in the barony of Clanwilliam, about four miles W. of Tipperary town and celebrated in Irish history.—O'D. The hardness of the t in *Salchuit* shows that it is a loanword, and that the *coit* or *cuait* is either, as Cormac says, from O.W. *coit* now *coed*, or from the Latin *coetus* (arborum), whence I suspect the W. word is borrowed.—*Ed.*

**SADB** i.e. *so-adba* i.e. a good abode.

So O'Clery: W. *haddef* for *haddf* (Siegfried). Like Skr. *sadman* 'house' from the root *sad*.—*Ed.*

**SINE** ('a teat') i.e. quasi *snige* ('flowing').

*sine seain* (gl. *ugula*, *Ir. Glosses* No. 151: *snige* is rather 'trickling' 'dropping').—*Ed.*

**SERB** i.e. daughter of Scath [*Scethirne* B] a druid of the Connaughtmen: it is she that planted the trees (*feadha*) of Athlone, i.e. Brón ['Grief']

(a) *doitne A, doaine B*: 'in which its light and height are greatest'.—O'D.

and Dub ['Dark'] and Dur-dibeoil ['Hard-Dumb' (a)], when she gave the three meetings at Athlone to Cormac Conloinges, son of Conchobhar.

For some account of this lady see the story *Toghaill Bruighne Dachogadh*. The Feadha of Ath Luain was the name of O'Naughtan's country containing 30 quarters of land W. of the Shannon, in the barony of Athlone and Co. of Roscommon.—O'D.

**SIN** i.e. everything circular, unde the *sín* of Mac Main i.e. a *sín* that was round his neck for declaring truth: when it was truth he used to say it was wide for his neck: when it was falsehood it was narrow.

*Sion* i.e. idh no slabradh.—O'Clery. See above s. v. *Anairt*—O'D. B adds: no eipistil bo imon bragoit fri foigell firinde 'an epistle that was round the neck for declaring truth'.—Ed.

**SÉG** i.e. a wild deer: inde dicitur *séghuinech* [*seguinidh* B(b)] i.e. a man who slays *ségs* i.e. wild deer.

*segh* i.e. *agh allaidh* 'wild ox', O'Clery.—O'D.

**SERRACH** ('a foal') i.e. *serr* everything proud and everything timid, inde dicitur *serrech lem* i.e. I am afraid (c). *Serrech* also i.e. *serech*, behind his mother's heels (*serid*) he is usually grazing.

Now *searrach*, gen. *siorraigh*.—O'D. Manx *sharragh*.—Ed.

**SCUIT** ('the Scots') i.e. a *Scota*, daughter of Pharoah, king of Egypt.

*Scuit* is the nom. pl. of *Scot* (d): dat. pl. *scotaib*, Fiacc, l. 35. For the legend, see *Senchas Mór*, p. 20.—Ed.

**SÁTH** i.e. food, inde dicitur *sáithech* ('satiated').

*Síth* i.e. biadh: ns uadha sin a deirthear *sáitheach*, O'Clery.—O'D. bái scim sáth i.e. ba bee a sáith i.e. ba bee domeled no ba bee a hasad. *Amra Cholumchille*.—Ed.

**SANBH** i.e. son of Augaine [the Great], unde Magh Sainbh.

Magh Sainbh 'the Plain of Sanbh' was one of the old names of Machaire Chonnacht or Magh Aoi, a plain between the towns of Roscommon and Elphin, Strokestown and Castlereagh in the Co. Roscommon.—O'D.

**SENG** i.e. everything slender (?) in the Book of the Great Wood.

*seang* [Manx *shang*] now 'slender'.—O'D. The word *segdae*, which O'D translates 'slender', is explained in B by *cosmail fri seigh ó ar a feige 7 ar a glicus 7 ara gabailchí*, 'like a hawk is he, for his sharpness and his cunning and his graspingness'!—Ed.

**SÉN** i.e. a net in which birds are caught: inde dicitur *sénbrelha* ('birdnet laws') and *sénairecht*.

So O'Davoren, p. 117. O'D renders *sénairecht* by 'bird-catching'—a mere guess. *Sén* is = W. *hwynen* 'springe'.—Ed.

### Additional Articles from B.

**SEGON** ['pismire'] quasi *se[ng]* gen. i.e. gen *segdæ* ab eo quod est seng each *segdæ* isin duil feda mair.

(a) O'D makes four trees, *Dur* and *Dibeoil* being two. (b) *Seighuinech* O'Clery.—Ed.  
(c) B. has *serr ech ногдамх*.—Ed. (d) not a nom. singular, as Mr. Skene (*Four Ancient Books of Wales*, i. 107) strangely supposes.—Ed.

v. *Seng* supra p. 152. *Sengan* is the common word for 'pismire'—In the S. of Ulster it is pronounced as if written *seghghan*, the *ghgh* remarkably guttural.—O'D.

**SAU** i. soer ('noble') ut est isna brethaib nemed ('in the Bretha Nemed'): Fairc-dither maire mathae macuib sau sochraite ('Let good horses be kept [?] by youths of noble trains').

cf. perhaps the Skr. *sava* 'offspring'.—*Ed.*

**SAB** i. so saebtha no asa a soud.

Obscure. O'Clery explains *sab* by *sonairt no láidhir* ['powerful or strong', cf. Fiacc, l. 23] and by *bás* ('death').—O'D. So O'Davoren, p. 114: *Sabh* i. tren 'mighty' ut. est *atait* iii. *sabaidh iuaitha* 'there are four mighty ones of the district'. At p. 115 he also explains *sab* by *taisech* 'chieftain' and *calma* 'brave'.—*Ed.*

**SOP** ('a wisp') i. a sopinis ar is tuigell tuige e ('for it is the remains of straw').

Manx *sap* 'wisp', W. *sopen* 'a truss': *sopen o wair* a 'a truss of hay'. *Sopinis* seems for *stopinis* dat. pl. of the low Latin *stopinus* 'a wick', Lat. *stuppa*, but the meaning points to a connection with the Germ. *stoppel*, Ital. *stoppia*.—*Ed.*

**SEIAN** ('a bridle') quasi frian a nomine frenum.

W. *ffrwyn*.—O'D. See Z. 94. 114. Manx *stroean*, as *stroin* = Ir. *srón*, *stroo* = Ir. *sruth* (a).—*Ed.*

**SRON** ('nose') i. sruaim ena ('stream of water') i. imat uisque ('abundance of water').

*srón* (gl. nasus) Z. 28: a fem. ā-stem.—*Ed.* W. *trwyn*, Gr. *ρίζης ρινός*.—O'D.

**SRATHAR** ('a packsaddle' (b)) ar screith nanesnad bit ('on the range of the ribs it is').

Z. 929. From Med. Latin *stratura*.—*Ed.* W. *ystrodur*.—O'D.

**SRAND** ('snoring') i. sronand i. ann ('there') isin sroin bes (in the *srón* 'nose' it is).

*srann* and *sronán* are now used for 'snore' or 'snort'.—O'D.

**SRUTH** ('a stream') i. sruaim etha ('a river of food') i. imat eisc inte ('abundance of fish in it').

*sruth* *sleacht* i. lorg na *sróthann*, O'Clery. *sruth* also: means *imat* 'abundance'. O'Dav.—*Ed.*

**STAD** ('stop'!) i. a verbo sta i. tairisim ('to stay').

borrowed, perhaps, from *status*: it is used for 'a mark of punctuation'.—*Ed.*

**STAB** ('a stoup') a stando i. ara chomnairti ('for its firmness').

v. supra s.v. *Ana*, and cf. Low Latin *staupus*, A.S. *steap m.*, O.N. *staup* 'poculum', from one of which words, it is borrowed.—*Ed.*

**SDIALL** i. is di iall fdi 'it is of a strap of a clasp' [?] i. di leinid ('of a leinid?') vel quasi stiad i. isdi indtar immuinchille ('it is by it the sleeve—leg. in *muinchille*—is closed').

(a) *strane* 'a file or rank' = Ir. *sreith*, *strath*: *stranan* 'cake' = Ir. *srubhan*, *srubhóig*: *streeloy* 'to scatter' = Gael. *sracail* 'sparge' are other instances of this epenthesis. The Manx *srimp* = Eng. *shrimp* (for *scrip*?) is perhaps an instance of the change of *oo* to *oi*.—*Ed.*

(b) 'a straddle.'—O'D.

*stiall* i explained *suathríg* 'a girdle' by O'Dugán in his *Forus Focal*.—O'D. The gloss is obscure. O'Clery has *stiall* i. clár: go *stiallaib* airgid i. go *gclaraibh* etc. In Scotland *stiall* is 'a strip' 'a lash'.—*Ed.*

**SGIAN** i. is gae aen í ('it is a spear one') i. a henur í ('alone is it') vel a verbo *scindo* (a) i. *dluge* nech ('I cut (b) one')

*scian* [from \**secian*] gen. *scine*, dat. *scín* 'knife' = W. *ysgien*.—O'D. Derived from the same root as W. *yegiaw*, Mid. Br. *sguiaff*, viz. SAK, whence Lat. *seco*, *securis*, French *scier*, *scion*. See *sice* (leg. *siche*<sup>b</sup>) infra s.v. *Turathar* p. 161.—*Ed.*

**SCUIT** i. *genaide* i. is cai faithessai *forammbfi* ('it is a path of watchfulness whereon is') no cai *faitbiuda* do chach ('or a way of laughter to every one' (c)).

Vide infra s. v. *Scatan*. E. Curry thought that *genaide* was 'a laughingstock', from *gen* ('a laugh' v. supra s. v. *Gentraigi*, p. 90), and if so, we may equate *scuit* with W. *yegentyn* 'buffoon': cf. also O'R's *sgoiliúighe* 'mountebank' (if the word be genuine), and the Highland *sgoilitcheachd* 'quackery'.—*Ed.*

**SCALP** a verbo *scalpo* i. *lomraim* ('I peel').

Obscure. In the story of Nede mac Adnai (*Three Irish Glossaries*, xxxix) Caier goes to "a flagstone behind the fort under a *scalp* there". There is a mountain-cleft called the Scalp near Dublin.—*Ed.*

**SESS ETHA**(i)R ('bench of a boat') quasi *sos* ind *fir imramae* ('support of the rower'—lit. man of rowing).

*Seas* is now used for a bench (*scamnum*).—O'D. *Ses* (gl. *aptempna* i.e. *antenna*) *Ir. Glosses* No. 70 and p. 155: gen. pl. *sesa*, *Senchas Mór*, p. 170. As to *ethar* v. supra p. 66.—*Ed.*

**SRUB MUICCI** ('a pig's snout') a verbo *ruo* i. *sroinim*.

O'D renders *sroinim* by 'I root with the nose', as if it were derived from *srún*, but it rather seems the modern *sraoinim*: *srub* may be connected with Lat. *sorbeo* and *ροφέω*, Ion. *ρυφέω*.—*Ed.*

**SIUR** ('sister') a nomine *soror latine*.

Now 'cousin', 'kinswoman': *deirb-shiur* (compounded with *dearb*) is 'sister': cf. Corn. *huir*.—O'D. W. *chwaer*, Bret. *c'hoar*, Lat. *soror* from *sosor*, Skr. *svasri*—all from SVASAR, whence also other Irish forms, *fiar*, *fuir*. *Sethar* in *sethar-oircnid* Z. 767 'sister-slayer' and *pethar* 'sororis' appear to come from SVA-TAR. The Pictish (?) *salur* in the *Duil Laithne*, seems from *sador*, *sator*.—*Ed.*

**SAL NA TRAIGED** ('heel of the foot') a sola i. *lar* ('ground') no *ontsalchar* for-dobi in *cois* ('or from the mire on which the foot is').

*salaib* (gl. *bassibus*) Gildas: *sál* 'heel' like the W. *sawdl*, M. Bret. *seuzl*, is from STA-tlo.—*Ed.*

**SAIL** i. ('willow') i. *sofillti* í ar a *maithi* ('pliant is it for its softness').

The dimin. *saileog* is still in common use for 'gallow'.—O'D. Manx *shell*, *shellagh*. W. *helyg* 'willows', Corn. *heligen* (gl. *salix*), Bret. *halek*.—*Ed.*

(a) MS. *scinde*.

(b) 'to cut'.—O'D. but *dluge* here is for *dlugiu*, one of the vocally ending 1st persons sg. above referred to s.vv. *Duile* and *Ithe*.—*Ed.*

(c) 'a laughingstock to all'.—O'D.

SINNACH ['a fox'] i. sennech i. nech is sine do chonuib é ar fót a rée ('one who is oldest of dogs from the length of his life').

apparently the same word as *sindach* (gl. *putidus*) supra s. v. *Putte*: asrir in *sinnach* n-allaid, Broccán's hymn, l. 61. Manx *shynnagh*.—*Ed.*

SÍO ('frost') i. sec ('dry') a nomine siccus i. tirim ('dry').

v. supra p. 149, s. v. *Secc.*—*Ed.*

SALTAIR i. a nomine (p)salterium.

There were at least three Irish compilations in metre called by this name: The Psalter of Cashel, the Psalter of Tara and the Saltair na rann.—O'D. Cormac's glossary is called the *sanasán saltrach Cormaic* in Laud 610, 86 a, col. 3, which exemplifies the gen. sg., M. Br. *sauter*, W. *sallwyr*.—*Ed.*

SCATAN ('herring') i. scuit inn ena i. genaid ind uisci ['the bufsoon (*scuit*) of the water (*en*), the laughing-stock of the water'].

Now *scadan*.—O'D. Manx *skeddan*, W. *ysgadan* 'herrings', *ysgadenyn* 'a herring'. Herrings are also called in Welsh *pen-waig* 'empty heads', and the Irish etymology above given seems to rest on some such contemptuous opinion as is expressed by the Welsh name last cited.—*Ed.*

SETHIOR i. noe. un. bibliotica i. librorum custodia.

O'D conjectures 'a library'. This and the following article come in the ms. at the end of the words beginning with T.—*Ed.*

SETHIOR nō men do dia ('for God') unde est isin tris tig anail morainn mac muín laind lais sethar sorar i. lais ar siur i. lais ar siur anarndainib la dia 7 berid mac nō 7 rl. 7 bid aonta do fri dia 7 dosngegha ara genas 7 a naibe 7 a feile 7 rl. ata dono nomen coibnesto don anmaimsin isin duil feda mair i. sithothar cech tren ('our sister shall go among our people with God, and shall bear a son to Him, etc., and he shall have a covenant with God, and he shall choose her (a) for her chastity and her holiness and her honour (b) etc. There is, moreover, a nomen related to this noun in the *Duil Peda Máir* i.e. *sithothar* every one mighty').

See above s.v. *Anart*.—O'D. See also s.v. *Nias* p. 121. *Sethor* 'a name for God' reminds one of Cicero's *caelestum salter* i.e. Jupiter.—*Ed.*

(a) *do-sn-rga*, reduplicated future of *toga*, with the infix pronoun *sn*. So *do-n-rgat* 'they who choose'. Z. 1057. *dograignid anad sunnd* 'I would choose to rest here.' Trip. Life, 6 b. 2.—*Ed.*

(b) 'and he shall prevail by his chastity, meekness and love'.—O'D.

## SEXTA DECIMA LITTERA.

TRÍATH i.e. a king, because through him (*treime*) are foods (a) of the land (*elha iathæ*.)

B reads: iarsinni treith nethas iathæ treime ethæ iathæ.—*Ed.*

TÍ i.e. a garment (*brat*) i.e. a fire (*breo*) against cold (*suit*)

So O'Davoren, who cites *do-m-icfa tí mo macain müi*.—*Ed.*

TORT i.e. a cake i.e. nomen de sono factum est: inde *tortine* i.e. a little cake.

W. *torth*.—O'D. Corn. *torth*, Bret. *tors*, all from Lat. *torta*.—*Ed.*

TOISO i.e. voluntas hominis i.e. what is pleasing to a person, unde is said *toisc dam* 'it is pleasing to me.'

*toise-limm* 'voluntas apud me' = *volo*, Lib. Arm. 18. a. 2. Perhaps the W. *dais*.—*Ed.*  
O'Clery has the derivative *toiscidhe* i. toil.—O'D.

TRÍATHU also, three things it means: *tríath* 'king' i.e. he pacifies (*sidaigther*) the land (*tír*): *tríath* 'sea' it terrifies (*uathathar*) the land: *tríath* 'hog' it turns up (*soodathar*) the land. Now they are distinguished in their genitives (b): *tríath*, now, 'king,' *tréith* is its genitive: *tríath* 'sea', *tréithan* its genitive: *tríath* 'boar', *tréithe* [*treithirne*.—O'D.] its genitive.

*tréith* 'regis' occurs supra s. v. *Orc* *treith*. *Tréithan* the gen. and *tréthain* the acc. sg. of *tríath* 'mare' occur in the *Féilire*, June 3, Dec. 11. With this Siegfried compared *Tptrw* and Zend *Thraetaona* ('Feridun'): *trethan* (gl. gurges) Z. 737 (whence the adj. *trethnach* 'stormy') seem connected. I have not met *tríath* 'boar' elsewhere, except in O'Clery's Glossary, where *tríath* is also said to mean *tulach* 'a hill'. The several etymologies of *tríath* are thus in B: *Triath* i. *ri tirsith a taithmech*. *Triath* i. *muir tiruath a taithmech* *Triath* i. *tore tirsod a taithmech*. Here *taithmech* is a grammatical term meaning, apparently, 'analysis'.—*Ed.*

Dis TINNE i.e. disease (*iubar*) of death i.e. it stiffens every entrail. *Tinde*, then, i.e. *teinn-eo*, a point (c) that stiffens the feeling [?] of the heart until the animal is dead therefrom.

B has: *Tinne* i. *iubar bados* i. *tenne* i. *eo tinnes teinm in eride combi marb de an anmadae*.—*Ed.* *Iubar* i. *galar* II. 3.18. p. 654, col. 2. *eo* i. *riinn* and *tinm* i. *tuigein* O'Clery.—O'D. The passage is obscure: *tinne* glosses chalybs in Z.726.—*Ed.*

TECH 'house' ab eo quod est *tectum*.

(a) 'the corn'.—O'D.

(b) 'oblique cases'.—O'D.

(c) 'dart'.—O'D.

Still the word in use in most parts of Connaught. In Munster the form is *tigh*, in Ulster *toigh*, in Meath *tigh*, *stigh* and *stagh*. Cf. Lat. *tego* and *lectum* with Gr. *στέγω*. It enters largely into the topographical names, as Taughboyne (*Teach Baoithin*) in Donegal. Tedavnet (*Tuigh Damhnaide*) in Monaghan, Timoling (*Tuigh Moling*) in Kildare and Carlow: Stackallan (*Tuigh Chonuin*) in Meath, Stillorgan (*Tuigh Lorcan*) near Dublin, etc.—O'D. The form with *s* (cf. *a-sdeg* 'vom hause', Z. 565: *a-steach* 'into' (*a*) *a-stigh* 'within') is the oldest: cf. Skr. *stagh*. The *ch* for *gh* is not easily explained. The W. *ty*, pl. *tai*, points to an Old Celtic *tagi*.—*Ed.*

TOREICC i.e. secret telling (?) i.e. information which is given in silence: i.e. in a whisper (*hī sanais*).

TORG ('a hog') quasi *pore* i.e. a mutation.

Still in use to denote 'hog', 'wild boar'. Enters largely into topography, as Turk mountain, Drum turk, Clonturk etc. W. *turc*.—O'D. Corn. *torch*, Br. *tourc*.—*Ed.*

TARBH ('a bull') quasi *taurb* i.e. a *tauro*.

W. *tarw*.—O'D. Manx *tarroo*, Corn. *tarow*, Bret. *taro*, all from the Old Celtic *tarvos*. The Latin *taurus* is for *tarvos* as the Greek *ταῦρος* is for *rapros*.—*Ed.*

TETHRA, name of a king of the Fomorians: inde dicitur in the Dialogue (of the Two Sages) (*b*) *iter triunu Tethrach* 'among Tethra's mighty men'.

*Tethra* is glossed in the *Foras Focal* by *badd* 'scallcrow' *τέρπαξ*, and O'Clery has also *teathra* i.e. *muir* 'sea'.—*Ed.*

TREB ('a tribe') i.e. *trib ab eo quod est tribus*.

*treabbh*, gen. *treibbe*, still in common use to denote 'tribe', 'sept'.—O'D. There was an O. Ir. *tribab* and there is a Gaelic *treabh*.—*Ed.*

TENLACH [sic B, *tenlaeg* A] i.e. *tene* ('fire') *lige* ('bed').

Seems the same as *teallach* 'hearth'.—O'D. In Z. 822 *tenlach* glosses *tolletum*.—*Ed.*

TEIRT i.e. *tertia* horn.

*itir teirt 7 noin*, *Senchas Mór* p. 101 'between the third hour (after sunrise) and the third hour before sunset'.—*Ed.*

TÉT ('a string') noinen de sono factum.

*tēt* (gl. *fidis*) Z. 79 = W. *tant*, pl. *tanman* = Skr. *tantu* 'thread', *tantri* 'string of a musical instrument'—root TAN, whence *τάνυειν*, *τάνω*, *ten-do* etc.—*Ed.*

TEMAIR ('Tara') i.e. *te-már* wall (*c*) of Té daughter of Lugaid, son of Ith. Or Greek was corrupted there: *teomora* [θεώπεω?] i.e. conspicio. *Temair*, then, every place from which there is a remarkable [?] prospect both in plain and house (*d*), ut dicitur *temair na tuaithe* ('temair of the country') i.e. a hill, *temair in lige* ('temair of the house') i.e. an upper room.

*Temair* was common as the proper name of a woman, and is still the name of several conspicuous hills in Ireland.—O'D. v. *Milgitun* and *Mug-éime* supra pp. 107, 112. As to Té (better Téa) see *Three Ir. Glossaries* pp. xii, xiii.—*Ed.*

TEIM [*Tem* B] everything dark, uude dicitur *temen* 'dark or pale-grey'.

(a) See *Tuathach* infra.—*Ed.*

(b) *is in mangallain in da thuar*, B.—O'D.

(c) 'mound'.—O'D.

(d) *ereth loge as imbi aurgnam deisi* *iter mang 7 teib*, B.—*Ed.*

'omnis locus conspicuus et eminentia sive in campo sive in domo, sive in quounque loco sit, hoc vocabulo quod dicitur *Temair* nominari potest,' *Dinnshenchas*.—O'D.

From root TAM, whence Skr. *tamas* darkness, and *timira* = Ir. *temel*, Corn. *tivul* in *tivul-g-ou* 'tenebrae', M. Br. *teffal*, *teffal*, W. *tynyll*. See *Deme* supra, p. 55.—*Ed.*  
TENLAM i.e. a spark, i.e. fire (*tene*) of (the) hand (*lámh*).

O'Clery explains this by *teine creasa*.—O'D., which glosses *igniferium*.—*Ed.*  
TAILM [Teilm B] ('a sling') i.e. *tell-fhuaim* i.e. the stroke [?] of the thongs (*iall*) and their sound.

I would rather read with B *tobae iall* 'division, or separation of thongs'. *Tuilm* (M. Bret. *talm*), seems cognate with W. *taflu* for *taflu*, *talmu*. An early example occurs in *Leb. na huidre*, (Amra Choluncille, note): *maidid eas a deilm a-mail chloich n tailm* 'her cry breaks from her like a stone from a sling'. *gaibthi cloich isin tailm*, a Lóig 'Put a stone into the sling, O Loeg! *Seirglige Conculainn*.—*Ed.*

TROGEIN ('daybreak') i.e. *gein* 'offspring' and *trog* 'to bring forth' [?] i.e. the rising of the sun, and this is the brilliance before the sun in the morning.

B has: 7 as *geinither a ruithni riasin gréin isin matalin* 'and from it is born the brilliance before the sun in the morning'. As to *trog*, it is glossed by *clann* infra s. v. *Traigli*.—*Ed.*

TORB quasi *turb* i.e. a troop or number.

The meaning is that *torb*, W. *torf* 'a crowd', is from Lat. *turba*, *τύρβη*.—*Ed.*

TIPRA ('a well') quasi *topra* [i.e. water bursts (*tobruchla*) from it], or *teipersiu* 'a springing'.

From B.—A is corrupt hero: *tipra* gen. *tiprat*, dat. *tiprait*, is an ant-stem.—*Ed.* Still a living word: also written *tibra*, *tiobraid* and *tobar*: enters largely into the topographical names.—O'D. *deissetar in chlécirich icon tiprait* 'the clerics sat by the well', Trip. Life of Patrick. Manx *chibbyr*.—*Ed.*

TOTH every feminine word and every female, *quod est nomen membra muliebris*.

So O'Clery.—O'D. root *TU*.—*Ed.*

TROETH [B; *traaeth* A] i.e. everything neutral and every neuter.

TUILM i.e. muliebre membrum.

Here B inserts: *Tarr mao ughaine unde mao tarru*.—*Ed.*

TAURGEIN [*tuirigin* B] i.e. a king.

[*TUIRIGIN* i.e. *Tuili-gein* i.e. a mouth (*gin*) that fills (*tolin*) with truth out of nature, so that it is made one with the truth of the scripture. [Aliter] *Tuirigin* i.e. *tur-gina* i.e. a tongue. Aliter *Tuirigin* ('a brchon') quasi *gein a tuir*, i.e. as there is a great tower supporting a house and many arms out of it, *sic* his house is the present world; this then is the tower, the truth of the law of nature. These are the many arms from the tower, the various meanings and various ways of judicature.

TUIRIGIN also i.e. a king, as is said in *Duil Roscadach*: *Ni tulach fri tuirigin tuigethar tuile mara muirne (a)* "Not a hill for a king who perceives great floods of spears" (b).

(a) The three last words are cited by O'Davoren s. v. *Muirne*. The passage in A is corrupt.—*Ed.*

(b) 'It is no addition to a king to pass over the waves of the briny sea'.—O'D.

(Aliter) *Tuirigin* i.e. *torracht-gein* i.e. a birth that passes from every nature into another (a) i.e. a birth of the true nature (b). *Ut dixit Fachtna* son of Senchaid: *Fuirem gein torrachta doreith aicned noll o adam conimteit tre gach naimsir nadamra cobetha brath, berid aicned enbethae di each duil derb deisin oen connoe* i.e. *cossin duine ndedenraig* [ndedenach F] *bias cobruindi brathae* 'he gives a transitory birth which has traversed all nature from Adam (c) and goes through every wonderful time down to the world's doom. He gives a nature of one life ..... (d) to the last person who shall be on the verge of judgment'.

Aliter *Turigein*, i.e. *toerae-gein* i.e. a child *nara* (era?) i.e. a child that is born, i.e. his two feet before him [and his head at the end (e)]. That child then puts forth its columns, like a sentence i.e. the brehon repeats a judgment of true nature and a poet's comment: these (are) the two feet of the judgment (f): its head at the end i.e. the testimony of the canon.

A bad thing (is) any sentence that is passed  
which is not wrought up after industrious reading,  
which is not accompanied by the holy canon,  
which is not guaranteed by a noble apostle (g),  
which is not strengthened by the Holy Spirit;  
and every thing is pure which harmonizes with the canon.

This is the last word in the Bodleian copy.—O'D.

TEIST [teisst B] ('a witness') a *teste*.

*testet*; Z. 61: *chain-teist* 'bonus testis' Z. 826: *o testaib coraib, Senchas Mór* 266. W. *tyst*, Brot. *test*.—*Ed.*

TURUD ('dry weather') i.e. *tur-shuth* i.e. *tur* everything dry and *suth* 'weather'.

F has *taurad*, A, *tuarad*, B *turud*. *Suth* 'weather' occurs supra, s. v. *Flechad*. *tur* is probably = *du* + ARu: cf. Lat. *āreō*, *āridus*.—*Ed.*

TORC a *nomen* for a heart, *ut dixit* Etan, daughter of Diancecht, *Im foindam mo thuire* i.e. as to the palpitation which is on my heart.

B has *I fondam mo thuire* i.e. *fogluasacht mo cride*. F has *ni fū in dam dom mo thuire* i.e. *mo chridi im chliab cofil for crith* ('of my heart in my breast which is trembling'). O'Clery has not only *torc* i.e. *croidhe* 'heart', but *tore* i.e. *eineach no aghaidh* 'face'. So O'Dav. 121.—*Ed.*

TREFHOCAL [*Trefhocol* F. *trefocul* B] i.e. three words that are in it, i.e. two words of praise to counteract [?] the reproach which the third word causes i.e. the word of reproach and satire.

(a) *Gein torracht* [i.e.] *torroich as gach aignidh inail* B.—*Ed.*

(b) 'A mouth that resolves the difficulties of another's mind that is the person of natural truth'.—O'D.

(c) 'The mouth which resolves the difficulties of great nature has laid down from Adam.'—O'D.

(d) 'To every creature that is certain from one to another.'—O'D.

(e) 'A chend fodeoid, F and B—an *agrippa*.—*Ed.*

(f) 'He is the pronoucer of judgments of natural truth, and it is the obscure words of the poet that dictate the judgment here.'—O'D.

(g) 'Nothing is right which by judgment is not awarded, which is not according to full learning arranged, which with pure canon is not.....which with the noble (apostle) is not practicable'.—O'D.

TAURTHAIT ('an inadvertent assault') i.e. *taurachthither* ('it is.....') i.e. *verbi gratia* (a), thou makest a throw from thee to hit [?] anything (b) whatsoever. An animal is suddenly roused (c) before it, and was wounded or struck or killed by it from this occurrence [?] then is said *Taurthait* or *turachur*.

TIGRADUS i.e. the last responsibility (d).

This should be *tig-rathus* (or, as in F, *Tigrathos*) see *tigba* and cf. *rath rathachas* 'security'.—*Ed.*

TIGBA i.e. everything last, this is *tigradus* i.e. he who parts from the treasure (*frisin main*) or from the person last.

cf. H. 3.18, p. 74, col. 1: *Tgh* i.e. each forceann nderid ('every conclusion of an end').—*Ed.*

TUGEN [*tuigen* B] quasi Togen i.e. a toga; toga enim est genus vestis pretiosi. Aliter *tuigen* i.e. *tuige én* 'covering (*tuige*) of birds' (*én*), for it is of skins of birds white and many-coloured that the poets' toga is made from their girdle downwards, and of mallards' necks and of their crests from the girdle upwards to their neck.

Seems cognate with the Gaulish name *Tugnatius* and the Ir. verb *ind-tuigther* (gl. in-duitur) Z. 465. The latter part of the article I translate from B: *oa cris sis 7 do braigdib cailech loichen 7 dia cuircib o cris suas co(a)mbraigit*.—*Ed.*

TOP [*tap* B] i.e. a start or sudden: inde est 'the precipitate (*top*) does not obtain his end: it is incumbent on a tutor to check the rash.'

Manx *tap*, *tappes* 'quick' 'active'.—*Ed.*

*Ps*  
TAMHLACHTA i.e. *tam-sheletha* i.e. a plague that cut off the people in that plain) i.e. in a great mortality during which the people used to go into the great plains that they might be in one place yet before death, because of their burial in those plains by those whom the mortality did not carry off. For if each of them were dead, one after another in his own place, they would not bring them to churches, for the people who were alive after them would not be able to bury them; et inde *Tamlacha* nuncupatur.

As don duinibadh sin muintire Parr(l)alóin adberar *tamlechda* fer nEreann, *Chron. Scot.* p. 8. *Tám-lechta* ('plague-graves', *tám*=tabes) is probably the right reading.—*Ed.*

TENDAL i.e. *tene dál* i.e. a flocking (*dál*) to fire (*tene*) i.e. to the place where the *tendal* is kindled.

O'D conjectures 'a concourse of people at a signal fire'.—O'Clery has *Teanndal* i.e. *tene dhál* i.e. *dáil* no triall go toinidh, a 'bonfire', perhaps.—*Ed.*

### Additional Articles from B.

TRAIG ('foot') a tractu vel quasi ter rig i.e. rig terram ar isi benas fri lar ('for it strikes against ground').

(a) *Aroso friard* 'into a brake at any time'.—O'D; but *aroos* is *verbum*, v: *inroos* supra, and B here has 'verbis gratia'.—*Ed.*

(b) *Do-ormaisin* F and B, 'do urmatis' A. I rather think this means 'to aim at' and then to purpose: cf. *twisted he ernaistein fríme 7*, 1064, and *re-urnhaisedh*, O'D's suppl. s.v. *Urmhaister*.—*Ed.*

(c) *Doctribhiter* 'happened to be'.—O'D.

(d) In his Suppl. to O'R. O'D defines *Tigradus* as 'the person who has last seen any thing lost or missing'.—*Ed.*

*traig* gen. *traiged* dat. pl. *traigthib*: a t-stem, W. *troed* pl. *treid*: Corn. *troit*, *troys*, pl. *treys*, Bret. *troed* pl. *treid*, cf. Gaul. *vertragus*, Gr. *τρέχω*, Goth. *thrægja*, root TRAGH.—*Ed.*

TRUID ('a starling') on treod imbi asberar ('it is so called from the flock wherein it is') no on traide i. on luas doní ('from the haste it makes').

Now *druid* cf. W. *drudwy*.—O'D. Manx *truitlag*, Bret. *tréid* and *dtréid*.—*Ed.*

TRU quasi do ru i. doig a tuitim ('likely his fall') a verbo ruo vel tiru arti tuitme ata ('about (?) to fall he is') vel a troia [Troja?] dicitur i. ar a mince a hairsen ('from the frequency of his standing still').

*tru* is understood to mean a wretched or miserable person.—O'D. am *trú-ss* tra else 'I am a wretch indeed, says he'. *Seirglige Conculainn*: cf. perhaps A.S. *threá afflictio, malum, calamitas*.—*Ed.*

TRUAGH ('wretched') i. *tru agh* i. *agusta(a)* do gurab *trú* ('he is driven [?] until he is to be pitied').

W. and Corn. *tru*. Diez connects Fr. *truand*.—*Ed.*

TORSI ('sadness') i. *tor gach tromm* ('*tor* is everything heavy') i. *tromsi hí* ('heaviness is it').

*toisce, toiscech* Z. 585, 252, 1043.—*Tbr* is probably cognate with Lat. *tar-du-s*.—*Ed.*

TRUAIL ('a scabbard') i. *dir uailli í* ('due to pride is it').

*trúaill* is the right spelling: v. supra s. v. *Faigin* p. 77.—*Ed.*

TELLAIR ('the earth') i.e. a tellure.

*Teallur*, O'Clery, *Tellur* in H. 3. 18. p. 74 col. 2 ib. gen. *tellrach*, dat. *tellraig* supra s. v. *Flaith* and *Senchas Mór* p. 64. Corn. *teller*, *tyller*.—*Ed.*

TARATHAR ('an auger') quasi *dair uath air* i. *fuath na darach bis fair* ('the hatred of the oak is upon it') i. *arasicesi ém* ['for its cuttingness indeed'].

O. W. *tarater* now *taradyr*, Corn. *tardar*, Br. *tarar*, Gr. *τέρπερπον*, Lat. *terebra* for *terefra*, *terethra*, Kuhn, *Zeitschrift*, XIV. 218.—*Ed.*

TONN ('a wave') a verbo *tundo* vel a *tondeo* i. ar berraid in fer don-murbach ('for it shaves the grass fér, from the seamarsh [?]').

pl. *tonna* Z. 263, 1040, Fisac's hymn, l. 4. W. *ton*, O. W. pl. ir *tonnou* (gl. *aequora*). The glossographer seems right in comparing *tundo*, root *TUD*, whence *Tυδεύς*, *Per-tunda* etc.—*Ed.*

TURESC ('a saw') i. *taresc* i. *tairis tescas* each ni no diriuch tescas ('what cuts everything across it (b). Or what cuts straight').

Lives in Ulster: obsolete elsewhere.—O'D.

TULACH ('a hill') quasi *tul uach* i. *uacht inti* ('cold in it') 7 *sí na tul* i. *nocht ar is tul gach nocht* ('and it *tul* i.e. naked, for *tul* (c) is everything naked').

TAIRSECH ('threshold') i. *tairis astech tiagar* ('over it inwards people pass').

a derivative from a form *tars* = Lat. *trans*.—*Ed.*

TENGA ('tongue') i. *te angabann si* ('hot wherein it resides') i. in bel tall ('the mouth there') (d).

(a) v. supra p. 115, s.v. *Magh*. (b) 'backwards'.—O'D. (c) cf. W. *tylawd* 'poor', 'needy'.—*Ed.* (d) 'within'.—O'D.

Gen. *tengad*, a *t*-stem, cognate with Latin *ta-n-go*: Manx *chengey* (ch as in English). O'Clery has the form *ting* i. *teanga*.—*Ed.*

**TROID** i. obann i no luath ('sudden is it, or quick') unde dicitur *tiefsa intraite* i. *coluath* ('he will come *in-troile* i.e. quickly') vel quasi *trú ait* i. *ait i la troich* ('it is pleasant to a wretch').

*Troid* now signifies 'a fight'. The phrase *i traide* [the substantive occurs *supra s. v. Truid*] is used by the 4 Masters, A.D. 1590, for 'quickly', 'instantly'.—O'D.

**TRAILL** ['a thrall'] i. a nomine *trulla* i. *lossat* ('a kneading-trough') i. ar *doire* a *fognama* ('for the slavishness of its service').

O'D says *trail* means 'a drudge, a trull [P], a harlot [P], but *tráill* 'servus vel serva' is living in the Highlands. O'Clery also errs about *tráill*, glossing it by *losad*. O'Mulconry (H. 2.16, col. 97) has *cacht* i. *cumal* i. *ban-traill* 'a female thrall'.—*Ed.*

**TACCAD** i. *ticaid* i.e. ar *ti* *cadhussa* bis no ar *ti* *chuad* *ata* ('watching for honour or for fame [?] he is').

Obscure: the verb *taccu*, Z. 885, may perhaps be connected.—*Ed.*

**TIR** ('land') i.e. a *terra*.

*Tír*, the common word for land as contra-distinguished from sea, water.—O'D. Manx *chcer*, W. and Corn. *tir*, Osc. *teerum*, Beitr. II, 158.—*Ed.*

**TUNTI LIN** a verbo *tundo*.

O'D conjectured that this was a *smacktin* or mallet for pounding flax, and he (?) writes in the margin ' *tuinte lin* is a living word for 'a lock of hair', and ' *menaith 7 tuinn* 'awl and end'. He afterwards thought it 'a lock of flax'.—*Ed.*

**TRAIGLI** ['shoe-latchet'] i. *traig* a *lethet* ('a foot is its breadth') no da *raigled* *doberar* *fair* *ica* *beim* *fein* *dia* *thoebaib* ('or two scourgings it receives in striking itself against its sides') no *trog* *ialle* i. a *ialla fein* *ise* a *trog* i. a *clann* ('its own thongs, this is its *trog* i.e. its children').

*Traighle* gl. *corrigia* (=W. *carai*), Ir. *Glosses* No. 74.—*Ed.*

**TAST** ('silence' [?]) i. *tae astas hé* ('silence stops it [?])  
*tost* is 'silence', perhaps cognate with W. *g-osteg*.—*Ed.*

**TIAG** ('a cover' 'case') on *toga* ('from the choice') ar is *taga set* bis *inti* ('for it is a choice of treasures that is in it') vel a *tego*.

*tiag* [better *tiach* (gl. *pera*, Ir. *Glosses* No. 41)] is borrowed from *théca*, θήκη.—O'D. W. *tryg* 'a garment'. B also contains this: *Tiag* quasi *teg* vel a nomine *graeco custodia*.—*Ed.*

**TON** ('anus') a *tonitro* i. on *torainn* bis *inti* ('from the thunder that is in it') vel a *tono* *fograigim* ('I make a noise').

*tón*=W. *tin*.—O'D. Corn. *tyn*. The etymology reminds one of John of Gaddesden's for *peritoneum*, viz. 'juxta tonantem' (Morley, *English Writers*, II. 66).—*Ed.*

**TARRACH** i. *uamnach* ('timid', 'fearful') *quia fit tor* i. *ecla* ('fear').

cf. with *tor*, *rpéw*, *terreo*, *terror*.—O'D. *Tarrach* from \**tarsdco* may well be connected with these words (*rpé(σ)w*, \**terseo*, \**terror*) which come from the root *tras* whence Skr. *trasdmī*, *trasydmī*; but *tor* seems from the shorter root *tar*, whence Skr. *tarala* 'tremens'.—*Ed.*

**TIMPAN** i. tim i. sail ('willow') 7 ban i. umae bis inti ('brass which is in it') vel quasi simpan a symphonia i. on bindius ('from the harmony').

'A small stringed instrument' O'Don. supp. to O'R. Hence *timpanach* (gl. *timpanista*), *Ir. Glosses* No. 6 and p. 153, where the phrase *tiompan téad-bhinn* 'sweetstringed *timpan*' is cited from *The Battle of Moy-Lena*. How did *tympanum* ever get to mean a stringed instrument? In the *Duil Laithne nnan* is glossed by *tiompan* and *piplenan* by *tiompanan*.—*Ed.*

**TAGRA** ('discussion') quasi dagra i. da n-ágra bis ann ('two arguments that are in it').

O. Ir. *tacras* means 'arguments' (*deg-tacras*, Turin No. 81) from *do-ad-GAR-as*.—*Ed.*

**TUSTALL** i. ar tustoltair riasin leim ('for ... before the leap').

*Tustare* 'pulsare', Ducange, may possibly throw light on this obscure gloss.—*Ed.*

**TERMONDD** i. tirma a maine cin a fiuchad imuich ('dry its treasures without being wet outside').

*tearmonn* is said to mean 'sanctuary', 'protection' in O'D's supp. to O'R.—*bid derach do termain* (leg. *termonn*?) 'illustrious is thy asylum' O'Davoren's gl. s. v. *Derach*. Probably borrowed from Lat. *termo*.—*Ed.*

**TAIRR** ('belly') arinni taircther ind each biad ('because all food is collected [?] in it').

W. *tor* and v. supra p. 102, s. v. *Lethech*.—*Ed.*

**TAR** i. olc ('evil') unde rothar, i. ro olc ('very bad').

**TORRACH** ('pregnant') quasi tairr recht i. ro-racht a bru immon ngein ('her womb reached around the child' (a)).

Manx *torragh*.—*Ed.* W. *torog* 'big-bellied'.—O'D.

**TRFOT** i. eriu 7 manann 7 albu ('Ireland and Mann and Scotland') unde dicitur trefot i. tri foide meini diberte as each tir dib condenta enaicde dib tre druidecht 7 rl. ('three sods of ore which were brought from each country of them so that one fabric (b) was made of them through magic' etc.) inde dictum est ag togail bruigne da dergæ ('at the demolition of Brughin da Derga') *Maidse riala fuada*. Cia asberar din fuata ('she then who is called Fuata') rectius Fotla dicitur quæ regina [erat] tertia istarum insularum. Tres enim erant reginae i. Ere 7 Fotla 7 Banba. Lege gabala erend ('the conquests of Ireland') si vis plenius scire.

The story about the three sods of ore is now unknown. Trevot (*Trefoid*) in the Co. Meath is the locality at which the magical case (*aicde*) was placed. The story called the demolition of *Bruighin Da Derga* or *Da Bearga*, is preserved in two vellum mss. in the Library of Trin. Coll. Dublin, H. 2. 16 and H. 3. 18, and also in *Lebar na h-Uidre* in the Library of the Royal Irish Academy [and will, it is hoped, soon be published by Mr. Hennessy]. The event took place 25 years B. C. according to Tighernach. The fort was situate on the Dothair ('Dodder'), and a part of the name is still preserved in Bohernabreena, a well-known place on that river, near Dublin. *Fotla* was a Tuatha dé Danann queen.—O'D.

Here O'D inserts (I know not from what source) the article *Tromdhe* i. Dei tutelares i. de urlair no de didin 'floor-gods or gods of protection'. ? *athole*

(a) 'her womb is big with young'.—O'D. (b) 'article'.—O'D.

## SEPTIMA DECIMA LITTERA.

USSARB i.e. death : inde dicitur in the *Amhra Conri* Rí rodet doussairb in ulltaib i.e. Conrí came by his death from Ulstermen.

So O'Clergy. See H. 3. 18 for the *Amhra Conri*.—O'D. In *sarb* I suspect the Skr. *strih* 'to hurt' (which Bühler has lately found in the *Apastamba-sútras*) from STARBH, *sterben, starve*. The prefix *us* would then be by assimilation from *ud* (cf. *ūtrepoc* from *ūtrepoc*, A.S. *ut*, Eng. *out*) which Siegfried saw in the Ir. *oscrad*.—Ed.

UDMAT[H] i.i. *ud(d)amnad* 'fastening or enclosing' [?], a bar upon the cattle so that they are tied in the middle [?].

Guesswork: A seems corrupt here: B has: *udmad* i.i. *ud 7 damnad* i.i. *crand ar lias*, ('a bar on a cattleshed') i.i. *gobung gaibther forsin crand condamnaite anude i comulg.* F, has: *Udmad* i.i. *ud 7 damnad* i.i. *crann ar lias* i.i. *gobenn gaibthir forsin ethrae condamnaite anude i cumung* 'a *gobent* which is put on the cattle so that their *úds* (heads?) are tied in a pound' (F): cf. *cumann* 'a cattle pound', *Senchas Mór*, p. 268: *damnad* has been put by Bopp with Skr. *dāman* 'rope': cf. also *κρῆ-δεμνον*.—See also O'Davoren s.v. *udhma*.—Ed.

UIDIM i.e. a name for the hole through which goes the bar that is on the hurdle when it is being closed.

B has: *Udim* i.i. *nomen dondroi triasa teit in crand bis forsin cleith ocon udmad no occa dunad*.—Ed.

UR i.e. three things it means (a): *úr*, first, i.e. earth, and *úr* every thing new, unde dicitur *imb úr* 'fresh butter', and *úr* everything evil, unde dicitur *lan-daerhae* [lán dosiathach F] *cach n-úr* 'fully condemnable is everything *úr* i.e. everything evil.

These three meanings are not yet obsolete: *úr* 'earth', now usually written *air*, is often applied to the mould of a churchyard (b). The second meaning is common in Connaught, where they call the new moon *gealach úr* and new town *baile úr*; but in the S. *úr* means 'fresh' as *im úr* 'fresh butter', *feoil úr* 'fresh meat'. The third meaning is generally used as a prefix in compounds, as *urghrána*.—O'D. In *urghrána* 'valde deforms', O'Molloy, 99, the *ur* is = the O. Ir. intensive prefix *air*, *aur*, *er*, and has nothing to do with *úr* 'evil', which stands, perhaps, for *pú* (Skr. *puz*) whence

(a) 'So called'.—O'D.

(b) In a note on the *Amra Choluimchille* (Leb. na huidre, 12a, 2) it is said of Columba's grave: *no-fcad a drucht no a úr ar each ngalar* 'its dew or its mould used to heal from every disease'. And in the Bodleian *Tripartite Life*: *is hó cetsna marb dochuaid fo tir cuana mæc nois* 'he is the first dead man that went under (the) mould of Clonmacnois'.—Ed.

*mr̄ðw*, Lat. *pus*, *pu-too*, Goth. *fu-l-s*, *foul*. With the second meaning 'fresh', *úr* = Manx *oor*, W. *ir*, and, perhaps, as Siegfried thought, *vypóc*. To *úr* in this sense I would refer *húrda* (gl. *viridarium*), *húrdas* (gl. *viridis*), *úrdatu* (gl. *virore*) Z. 66, *n-uraigedar* (gl. *cui virere*) Z. 1070. With the first sense 'earth' *úr*, Manx *oor*, is perhaps = Skr. *urvi* 'earth' lit. 'the Wide', *éþeia*. But the O.N. *aur* 'earth' in *Alvismál*, 11, should not be forgotten.—*Ed.*

UCH i.e. ab eo quod est aucha i.e. aurgat feda.

The *aurgat feda* is the herb now called *airgead luachra* or *meadow-sweet* [*στειράτη*]. In the N. *seadh* gen. *seadha* is used to denote strong rushes of which they make rush-lights.—O'D.

UBALL ('an apple') quasi *aball* : *Aball* autem from a town of Italy whereunto is the name Abellanius : thence they brought the seed of the apples. Or *uball* i.e. *eo-ball*, *eo* 'a tree' [yew], and *ball* 'a member'. Or *uball* i.e. *Eva-eil* i.e. because Eve was corrupted by it at the transgression.

See Ebel Beitr. II. 170, and add to the words there cited *avallo* (gl. *poma*) from Endlicher's Gaulish glossary, and the Manx *ocyl*.—*Ed.*

UIM i.e. brass.

The *m* hard, as appears from the reading of F. viz. *uimm* : the Skr. *ambh* 'sonare' is not *belegt*.—*Ed.*

UINCHI ETHA i.e. scarcity of corn.

*uinchi* may perhaps be cognate with the Skr. *una* 'wanting' : *etha* gen. sg. of *ith* 'frumentum', an u-stem = Zend *pitu*.—*Ed.*

UCHT N-ÖSNAE i.e. ucht osmenta, i.e. a thinking which he thinks i.e. the scrutiny (with which) the poet scrutinizes the composition (*aircetal*). The place, then, wherein is the scrutiny has the nomen *ucht n-ossnae*.

### Additional Articles from B.

UASSAL ('noble') i.e. *uassa fil* ('he is over them').

O'D renders: 'he is high' : *uasal* points to an Old Celtic *oxalo* : W. *uchel* to *uxelo* : cf. *Uxello-dunum*.—*Ed.*

UA ('grandson') oo e oldas in mac 7 intathair ar is toisechu mac et athair. oldas úa ('younger is he than the son and the father, for the son and the father are prior to the grandson').

*haue* (gl. *nepos*) Z. 1029.—*Ed.*

UATH i.e. *see* ('a white-thorn') ar imat a delg ('from the abundance of its thorns').

The glossographer refers to *uath* 'terrible'.—O'D.

UATNE i.e. *uait suigdigter* (*sic*) indeilb.

O'D translates 'a column (*uaitne*), the place (*ait*) where the effigy is placed', *sed qu.* if the word is not *uaitne* 'childbirth', *Sonchas Mór*, 194, 268.—*Ed.*

UALL ('pride') i.e. o aille asberar ('from beauty it is called').

gen. *uáilbe* Z. 32, 76. Hence *uallach* 'superbus', *ualligim* 'arrogans sum'.—*Ed.*

UAIR ('hour') ab hora latine.

W. *awr*.—O'D. Corn. *ur*. The glossographer seems right here: but in the W. *awr*, not *ur* (u=ð, Z. 117, 118), the *aw*=á makes one think that we have a trace here of the Indo-European YĀRĀ (Zend *yāre*, Gr. *ώpa*). On the other hand, why is not the initial *y* preserved in *awr*?—*Ed.*

UILLIND ('elbow', 'the letter U') i. willin a fil and ('an angle that is there') i. da cnaim no da fid ('two bones or two strokes').

W. *elin*, Lat. *ulna*.—O'D. *ωλένη*, Goth. *aleina*.—*Ed.*

UTH ('udder') i. ont shuth i. on loimm asberar ('from the *uth* i.e. from the milk it is called')

*uth* is cognate with Latin *uter* not *uber*.—*Ed.*

ULCHAI ('beard') i. cai i. tech ('house') na hoili ('of the oil ('cheek') is it').

Now obsolete.—O'D. tall tra patraico a *ulcha* do fiac ('P. shore for F. his beard') Pref. to Fiaco's hymn.—*Ed.*

ULAD ('sepulchre') i. [int adnacal] uilli ['the bigger tomb'] no intadnacal aile ('or the other [?] tomb')

Still a living word for a stone tomb or a penitential station in the shape of a stone-altar. Several *uladh* of this description are still to be seen in the island of Inishmurray in Sligo Bay.—O'D. gen. sg. *ulaid* im nemtiachtain do dénam *ulaid* cumdacht (cum-dachta?) imin flaith, *Senchas Mór*, p. 186, and see *Battle of Moira*, 298. I think *aile* here must be the gen. pl. of *ail* 'a stone'.—*Ed.*

USQA ('lard'?) quasi susge i. geir ('tallow') suis i. na muici ('of the pig').

URGAL i. togbal ('raising up').

O'D reads *urghbail*. But *urgal* occurs in the phrase *urgal cuirmthige* (a), *Senchas Mór*, p. 230, where it is translated 'quarrel [?] in an alehouse'.—*Ed.*

UNACH quasi anech i. nighe in á i. in chind ar is á each nard ('washing of the á, i.e. of the head, for á is everything high').

As to á v. *Arad* supra p. 1.—*Ed.*

URNAIGTHE ('prayer') i. ab ore niges nech ('what washes (b) one ab ore') i. ogin inti chanas ('from the mouth of him who says it').

O. Ir. *airnigthe, ernaigthe, irnigde*: *ernacde* in the Book of Deir: *arniged* 'orabat', *Fiacc*, 26.—*Ed.*

UARAN ('a spring-well') i. uar a en ('cold its en') i. a uisque ('its water').

Still living: enters largely into topographical names, as *Oran* in the co. Roscommon, *Oran-more* in co. Galway, &c.—O'D. Manx *f-arrane*: *uar* 'cold' seems W. *oer*.—*Ed.*

URLA i. ciab ('long hair') ar is for ur lues hi ('for it moves', *lues*, on the *ur*) i. tosach ('beginning') quia fit ur i. tuisech ('beginning') 7 iar cach ndéidenach (c) ('and *iar* everything last').

*urla* is still a living word for the long hair of the head.—O'D.

(a) W. *curuafdy*.—*Ed.*

(b) 'one says (makes) it'.—O'D. But the glossographer refers to the purifying power of prayer.—*Ed.*

(c) Ms. *ndelgenach*.—*Ed.*

UNGA ('an ounce') ab uncia latine.

used in the Breton laws etc. for an ounce of gold or silver.—O'D. *uinge* supra s.v. *Briar*, but *unga* Z. 312, 1076. Manx *unns*, W. *uns*.—*Ed.*

UGTAR ('author') ab augmento ar. doni fein ní núa ('for he makes something new').

*augtar* Gildas, 3, *augtorías* 'auctoritas' Z. 460,897: W. *awdwr*, *awdurdod*.—*Ed.*

USTAING i. uas toinges i. na uaisle ca toinge immacomall ('the nobles swearing upon it to perform their agreements').

So in H. 3. 18. p. 79. col. 2.—*Ed.*

UCCA i. aicci a oenar atá sé ('with him alone it is').

O'D leaves *ucca* untranslated; but I think it must be *ucca* 'choice', *Senchas Mór*, p. 48. *ucca*, *ucu* O'D. Supp. *ugga* H. 3. 18. p. 79. col. 2. ní *uccu* acht is faiitseine 'it is not a choice but a prophecy', Z. 1058.—*Ed.*

UDBAIET ('an offering') i. uad beror 7 ni haicci bis ('from thee it is brought and not with him is it').

O. Ir. *edbairt*; *edpairt* (gl. oblatione) Z. 7, *audbirt* ('oblationem') Z. 8. O. W. *aperth* now *abert*, root *bhar*.—*Ed.*

UMAL ('humble') quasi humilis latine: humilis quasi homo [leg. humo] cl. is.

W. *uffel*, Corn. *huvvel*, M. Br. *uvel*. The influence exercised in *umal* from *umil* by *u* on the following *l* is interesting. The same phenomenon occurs in *cucann* from *cucinn* = coquina, scrutum from *scrubnium*: *cubachail* = *cubulum*, *cubad* = *cubitum*, *rustach* = *rusticus*: so where *z* follows: *druid*, the gen. sg. of *drui* 'a druid', from *druid* (= *druidos*), Samuel, from Samuel, *unga* from *unce* = *uncia* (a). The sequence *e*, *u* becomes *e*, *a*: cf. *escal* from *esculus*, *credal* from *credulus*. The sequence *u*, *o* becomes *u*, *a*: cf. *putar* from *putor*, *sdupar* from *stupor*.—*Ed.*

UMA ('brass') ab humo ar is de uir do(g)nither ('for it is from earth it is made').

*humae* 'aes' Z. 445. *humaido* 'aeneus' Z. 765. W. *efydd*.—*Ed.*

UMDAIM i. ab umbilico i. imlicen ('navel').

The meaning of *umdaim* is doubtful—the nave of a wheel? the boss of a shield? *im-l'lic-en*, *umb-il-licus*, *ομφ-αλός* are closely connected.—*Ed.*

USSARB ('death') ut dixit quasi assorb i. asa orba beres nech fae ('from his land he brings every pilgrim' (b)).

See this word supra p. 164. *Orba* is rather 'heritage' and *fae* 'prince':—*Ed.*

UIBNE i. nomen do lestur bic ambi deog quasi ibni deog ar cech deidbli fil imberlae is an no ene dosuara sccuib ut est feran segene balene erene ibine dicitur *forindus* arroichleth iarom edhadli as *con* nderna ibne de. Sic dono suibne intan is do tuirid is dir i. suibne arroichleth din edhadh ass conderrnad suibne nde ('nomen for a small vessel wherein is drink, quasi *ibni* 'a drink', for every diminutive which is in (the) language, it is *an* or

(a) *mulenn* Z. 740 seems carelessly written for *mulenn*. *Colcaid*, from *colcita*, comes immediately from *colcайд*.—*Ed.*

(b) *fas* i. *deoraidhe*, Mao Firbis II. 2. 15.—O'D. but cf. *soi* supra p. 80.—*Ed.*

éne which it presents (a), ut est *feráz* 'manikin', *segéne* 'a little hawk', *balléne* 'a small vessel', *créne* ['a little load']. *Iléne* dicitur thus for afterwards *edhak* ('the letter e') was elided from it, so that *ibne* was made thereout. *Sic*, moreover, *snibne* when it is applied to a column, i.e. *snibine* (b) [leg. *snibéne*] for e was elided then from it, so that *snibne* was made thereout').

The diminutival termination *éne* may represent an Old Celtic *ignio* or *icnio*: cf. the Gaulish *Tessignius*, *Tessicnius*, Beitr. III. 429. There are many other diminutives besides those in *-án* and *-éne*: those in *-én* and *-éx*, in *-cán* (supra p. 146), in *éne*, as in *aílne*, in *-nán* (supra p. 1) in *-nat* (as in *dere-nat* p. 57) in *-bec* (supra p. 131), and see Zeuss, p. 282.—*Ed.*

*Hyt yma gas borth daw*, W. S. 21. *Awest*, 1867.

(a) 'terminates in *en* or *en*'.—O'D.; but cf. *tuernachet* (= *de-fa-en-es-gabat*) 'proferunt', Z. 857.—*Ed.*

(b) cf. the name *Snibine* mae *mailse humai*.—*Ed.*

## INDICES.

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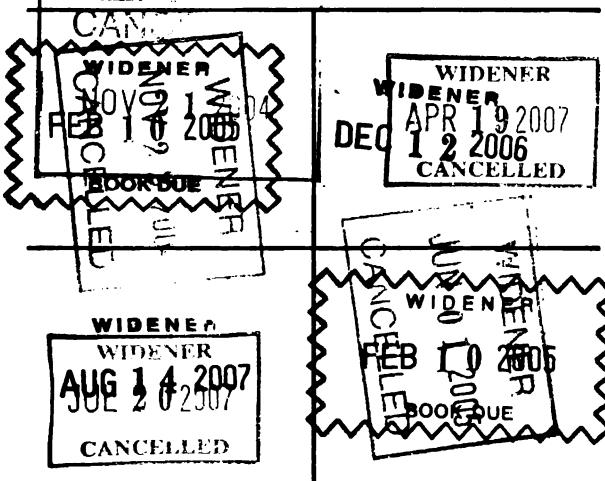


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